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THE MATERIALS IN THIS VOLUME COMPRISE SIX UNITS WHICH PRESENT BASIC ASPECTS OF CUZCO QUECHUA PHONOLOGY, MORPHOLOGY, AND SYNTAX FOR THE BEGINNING STUDENT. THE SIX UNITS ARE DESIGNED FOR APPROXIMATELY 120 HOURS OF SUPERVISED CLASS WORK WITH OUTSIDE PREPARATION EXPECTED OF THE STUDENT. EACH UNIT CONSISTS OF A DIALOGUE TO BE MEMORIZED, A DIALOGUE REVIEW, A SECTION ON GRAMMAR WITH ACCOMPANYING EXERCISES, CONVERSATION, "LISTENING-IN" (PRACTICE IN AUDITORY COMPREHENSION), AND DICTATION. BASED ON A CONTRASTIVE LINGUISTIC ANALYSIS OF ENGLISH AND QUECHUA, THE MATERIAL IS SUITABLE FOR BOTH LINGUISTS AND OTHER STUDENTS OF QUECHUA. CULTURAL BACKGROUND AND VOCABULARY REFLECT CURRENT USAGE IN THE ANDEAN INDIAN COMMUNITIES IN THE CUZCO AREA OF PERU. (JD)

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SPOKEN CUZCO QUECHUA

UNITS 1-6

Vol. 1

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SPOKEN CUZCO QUECHUA

Units 1 - 6

[Donald F Solá]

Quechua Language Materials Project

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Preface to the Student

This text was prepared by the Quechua Language Materials Project of Cornell University under contract with the US Department of Health, Education, and Welfare, Office of Education Contract No. SAE-9513, authorized by Public Law 85-864, Title VI, Part A, Section 602.

Cuzco Quechua is generally regarded as the purest and most classical form of the modern spoken language. This is undoubtedly true in some sense: the Cuzco dialect appears to contain fewer borrowings from Spanish, for example. Nevertheless, the dialect has probably changed phonologically and perhaps even grammatically since the days of the Spanish Conquest, and without any doubt since the early moments of the Inca Empire. Thus modern Cuzco Quechua is not quite the language found in archived documents. Furthermore, as in other parts of the Andes, the accidented terrain of the Department of Cuzco correlates with subdialectal linguistic differences in phonology, grammar, and lexicon.

These introductory materials are based primarily on the speech of Antonio Cusihuamán G., a native speaker of the dialect of Chinchero, Cuzco. The Quechua Language Materials Project owes a great deal to Mr. Cusihuamán, who, over a period of years, has worked as linguistic analyst as well as informant in the preparation of Cuzco Quechua instructional materials.

The materials in this volume comprise six units in which many basic aspects of Cuzco Quechua phonology, morphology, and syntax are broadly covered. Each unit consists of a dialogue to be memorized, a dialogue review, a section on grammar with accompanying exercises, conversations, listening-in, and dictation. A second volume of six units completes the coverage of elementary aspects of the Cuzco dialect.

The Cornell Quechua Language Materials Project has also prepared a descriptive study of Cuzco Quechua: The Structure of Cuzco Quechua as well as a reader and dictionary for this dialect. Similar materials have also been prepared for the Quechua dialects of Ayacucho, Peru, and Cochabamba, Bolivia.

Donald F. Solá

UNIT ONE

Dialogue

A traveler from Urubamba, walking along a foot-path, stops in front of a dwelling in Chinchero and asks a farmer how to get to Cuzco.

Trav.	greetings (used at any hour)	awmarya
	sir, father	tayta
	Good morhing, sir.	awmarya, taytáy.
Farm.	reply to a greeting	simpikaru
	sir, gentleman	wiraquča
	Good morning, sir.	simpikaru, wiraquča.
Trav.	please	al̄iču
	to ask (a question)	tapuy
	I'll ask you	tapuyu-kusayki.
	Please, I'd like to ask you a question.	al̄iču tapuyu-kusayki.
Farm.	what	ima
	perhaps, or	iča
	Certainly. What is it?	imal̄ataču iča?
Trav.	Cuzco	qusqu
	to Cuzco	qusquman
	this, here	kay

	road, foot-path	ñan
	to go	riy
	it's going, it goes	ris-kan
	Does this road go to Cuzco?	qusqumanču kay ñan ris-kan?
Far.	no, not	mana
	that, there	čay
	that, there	čahay
	one, other, another	huh
	No, it doesn't. It's that one over there.	manan čayču rin. čahay huh ñanmi.
	to Cuzco	qusquta
	you're going, you go	ris-kanki
	Are you going to Cuzco?	qusqutaču ris-kanki?
Trav.	yes	arí
	I'm going, I go	ris-kaniy
	far	karu
	to be, to have	kay
	Yes, I am. Is it far away?	arí čaytan ris-kaniy. iča karurahču kas-kan?
Farm.	too, too much	nišu
	No. It's not too far.	manan nišu karuču.
	hill, mountain	urqu
	behind, back	q·ipa
	just behind the mountain	urqu q"ipaƚapi
	It's just behind that mountain.	čahay urqu q"ipaƚapin kas-kan.

Trav.	good, fine, well	al̄in
	then, in that case	č"aynaqa
	That's fine.	al̄inmi č"aynaqa.
	Chinchero	činčiru
	Is this Chinchero?	kayču činčiru?
Farm.	Yes, it is.	arí kaymi.
	where	may
	from where	maymanta
	Where are you from?	maymantatah kankiri?
Trav.	Urubamba	uruwamba
	I'm from Urubamba.	uruwambamantan kaniy.
	I'll go, I'm on my way	risah
	now, today	kunan
	day	p'unčay
	to meet	tupay
	we'll meet	tupasunčis
	I'm on my way now. I'll see you again.	risah kunanqa. huh p'unčayña tupasunčis
Farm.	to run, go	p"away
	Go ahead, sir.	p"awayá.
	young lady, girl	sipas
	that girl too	čahay sipaspis
	he, she	pay
	to follow	qatiy
	That girl is going to Cuzco too. You can follow her.	čahay sipaspis qusqutan ris-kan. payta qatiy-kuy.

Trav.	all right, okay	awiri
	thank you	yusulpayki
	All right. Thank you, sir.	awiri. yusulpayki, taytáy.
Farm.	you're welcome	imamanta
	Good-bye	al̄inl̄aña
	You're welcome, sir. Good-bye!	imamanta, wiraquča. al̄inl̄anã!

Dialogue Review

T. awmaryá, taytáy.

F. simpikaru, wiraquča.

T. al̄iču tapuyu-kusayki.

F. imal̄atašu iča?

T. qusqumanču kay ñan ris-kan?

F. manan čayču rin, čahay hu ñanmi. qusqutaču ris-kanki?

T. arí čaytan ris-kaniy. iča karurahču kas-kan?

F. manan nišu karuču. čahay urqu q"ipal̄apin kas-kan.

T. al̄inmi č"aynaqa. kayču čınčiru?

F. arí kaymi. maymantatah kankiri?

T. uruwambamantan kaniy.
risah kunanqa. huh p'unčayña tupasunčis.

F. p"awayá. čahay sipaspis qusqutan ris-kan. payta qati-kuy.

T. awiri. yusulpayki, taytáy.

F. imamanta, wiraquča. al̄inl̄aña!

Phonology and Grammar

Phonology: Consonants, Vowels, and Stress. In this section the consonant and vowel sounds are described and exercises are provided.

Consonants.

1. Stops. Three voiced stops, b, d, and g, occur for the most part in Spanish loans. Fifteen voiceless stops are subclassified as simple, aspirated (marked with double apostrophe, e.g. p") and glottalized (marked with a single apostrophe, e.g. p'). The glottalized stop is unfamiliar to speakers of English. To produce this sound, first make a glottal stop. Then, while the throat is tightened, try to force the air out from behind a p, t, č, k or q closure. For exercises, the stops are presented in pairs:

a. Simple : Glottalized. Only the post-velar position is unfamiliar to speakers of English. To produce post-velar stops, force the back of the tongue far back against the soft palate.

bilabial	alveolar	palatal	velar	post-velar
p:p'	t:t'	č:č'	k:k'	q:q'
pata	tanta	čuču	kanka	qata
p'ata	t'anta	č'uču	k'anka	q'ata

b. Glottalized : Aspirated.

bilabial	alveolar	palatal	velar	post-velar
p':p"	t':t"	c':c"	k':k"	q':q"
p'ata	t'anta	č'uču	k'anka	q'ata
p"ata	t"anta	č"uču	k"anka	q"ata

c. *Simple : Aspirated*.

bilabial	*alveolar*	*palatal*	*velar*	*post-velar*
p:p"	t:t"	č:č"	k:k"	q:q"
pata p"ata	tanta t"anta	čuču č"uču	kanka k"anka	qata q"ata

2. *Spirants*. The four spirants (*s*, *š*, *x*, *h*) are all phonetically unfamiliar to English speakers. For exercise they are also presented in pairs. One cluster, *sy*, is phonetically close to the spirant š, and in these materials the sound *š* is represented in two different ways: *š* and *s-k*. These matters are also covered in the following exercises.

a. *Apical s : Palatal š*. *s* is produced with the tip of the tongue near the upper gum ridge (alveloum), as in Madrid Spanish *si*; *š* is produced with the blade of the tongue near the center of the palate, as in English *sheet*.

kisu nišu	nisun našun	luwisa ališa	bindisan bindišun

b. *Palatal š : Cluster sy*. The sound *š* occurs most frequently in certain verb constructions called *pendant phrases*. In thses occurences it is always written as *s-k* for grammatical reasons. Thus, since *kašan* is a pendant phrase it will be written *kas-kan*. Otherwise the symbol *š* is used when this sound occurs in forms which are not pendant phrases.

This exercise contrasts *š*, whether written as *š* or *s-k*, with the cluster sy:

ališa k'arčisyan	winas-kan sipasyan	bindis-kasun bindis-kasunčisyá

c. *Velar x : Post-velar h*. The voiceless spirant *x* is made by placing the back (dorsum) of the tongue near the *k* position of the palate, by passing breath past this point of articularion, producing a rasping sound. It is identical with the *j* of Madrid Spanish *hijo*.

The Quechua post-velar spirant *h* has two phonetic forms. The first is virtually identical with the *h* of English *hot* and occurs in word-initial position. The second form of Quechua *h* is made in the same way as *x*, except that the constriction is far back against the soft palate (like Quechua *q*) and the rasping is exceptionally turbulent. The post-velar rasp occurs only non-initial. Both phonetic forms are transcribed as *h* in particular words; the student must select the appropriate phonetic form for the position in which *h* appears.

In the following pairs produce the appropriate phonetic form of *h*.

haku	hamuy	huh
naha	ĨuhĨu	sumah

The sound of *x* never occurs in word initial position, so in this exercise we can contrast *x* and *h* only between vowels and at the end of the syllable or word, so that, as explained above, the contrast is between two rasps, velar and post velar.

uxu	ĨuxĨu	pačax
aha	ĨuhĨu	pusah

3. *Continuants*. Of the Cuzco Quechua continuants (*m*, *n*, *ñ*, *l*, *Ĩ*, *r*, *w*) *y*) only three represent pronunciation

problems for English speakers. These are r, ñ, and l̄. However n, like h above, appears in two phonetic forms, both familiar to the speaker of English.

a. n. In syllable or word-initial position, n is alveolar, like the initial sound of English not. The alveolar form also occurs just before s or any variety of t or č, but there is evidence of free variation in this position. But before other consonants, and in word-final position, n is velar, like the last sound of English ring. The student will hear these sounds in direct contrast in the English pairs sin:sing and sinner:singer, where the contrastive phonetic forms are written differently, e.g. n:ng. In Quechua transcription they need not be contrasted in writing, since they are positional variants.

Pronounce the following pairs, using the correct phonetic form of n in each case:

nana	hunt'ay
manan	tunka

b. Alveolar n : Palatal ñ. Palatal ñ (similar to the ny of English canyon) is found in direct contrast with alveolar n:

mana	pana	winay	nanay	nina
maña	pañay	wiñay	ñak'ay	ñan

c. Alveolar l : Palatal l̄. Palatal l̄ (similar to the lli of English million) is found in direct contrast with alveolar l.

luku	luq"i	wilawila	alalaw
l̄uku	l̄uq'i	al̄il̄an	al̄in

4. Point and Manner of Articulation. It will help the student to think of the consonant pattern of Cuzco Quechua in terms of five points of articulation and three manners of articulation, with some manner subtypes. The examples below show all of the consonants, except b, d, g, in medial position between vowels, charted as to point and manner of articulation:

	Bilabial	Alveolar	Palatal	Velar	Post-Velar
Voiceless Stops					
simple	sapah	suti	suči	waka	l̄uqi
glottalized	rap'i	sut'i	suc'i	wak'a	l̄uq'i
aspirated	sap"i	it"a	ic"u	wak"a	luq"i
Spirants		kisu	nišu	mixuy	naha
Continuants					
nasals	ama	pana	paña		
liquids		pala	pal̄ay		
tap		pira			
glides			uya	tawa	

Vowels.

1. Variant Forms. The vowels of Cuzco Quechua are i, a, u. All these vary in phonetic form.

a. High-front i. The vowel i occurs most frequently in a form similar to the vowel of English bit, or a little higher. However, when adjacent to the glide y it is higher and tenser, more like the vowel sound of English beet. In the vicinity of any post-velar consonant (except h when initial). the vowel lowers, and resembles the vowel of English bet.

Practice the following sets:

wasita
wasiyta
wasiqa

kinsa
tiyan
q'inti

sixsi
sihsiy
simiy

NOTE: The transcription employs an occasional letter e, but only in borrowed proper names, and this misrepresents pronunciation, e.g. Peru in the transcription stands for piru.

b. Low-central a. The most frequent phonetic form is similar to the vowel sound of English pot, but is sometimes fronted in the direction of the vowel of English pat. Before y, a is fronted even more:

pana
mayta

manan
čahay

nan
kay

c. High-back u. The vowel u occurs most frequently in a form similar to the vowel of English put. In the vicinity of post-velar consonants it lowers, and resembles the vowel of log (in English dialects which contrast cot and caught) or of Spanish sol.

kustal
qusqu

kuti
qutuy

q'uča
k'uči

q"usi
k'usi

d. Voiceless Vowel Variants. Quechua vowels are normally voiced, that is, the vocal chords vibrate as the vowel is produced. But the vowel of the last, and even the next to last syllable of a word may be voiceless or whispered if the surrounding consonants are voiceless. Voiceless variants are very frequent in rapid speech.

kuti
kaypis

wasiykita
qusqutaču

2. *Transition vowel*. The consonant sequence yq is generally interrupted by a mid-central vowel sound like that of English *but*. This sound is not represented in the transcription.

payqa
riyqa
rikuyqa
supayqa

3. Stress. Some vowels are accented more strongly than others. If this stress occurs on the last syllable of a word it is marked in the transcription by the acute diacritic:

arí
taytáy
urpil̄áy
ačačáw
ančáy
akakáw
axaxáw
čirimantačá

Otherwise, the strong stress falls automatically on the penultimate syllable of a word or pendant phase. If the word or phrase contains four or more syllables, the first syllable bears strong stress also. For the speaker of English, the Quechua stress system presents a pronunciation problem. In English, stress is normally stable, even when suffixes are added to a word: *will*, *willing*, and *willingly*, are all stressed in the same place. In Quechua, however, stress shifts from one suffix to the next as suffixes are added: *uruwamba*, *uruwambata*, *uruwambamanta* are all stressed on the penultimate syllable. Words of one syllable are always stressed. Practice the following sets:

kay
ñan

iča
čahay
manan

al̄iču
awmarya
wiraquča
simpikaru

may
mayta
mayman
maymanta
maymampas
maymantatah

tapuy
tapuyuy
tapuyu-kuy
tapuyu-kusayki

riy
rin
ris-kan
ris-kanki
ris-kaniy
ris-kančis
ris-kankičis
ris-kankičismi

Morphology. As mentioned in the introduction, there are two general types of affixes in Quechua, suffixes and enclitics. A suffix will always have a particular stem-class affiliation; it will be, for example, either a verb suffix or a substantive suffix. An enclitic has no stem-class affiliation; it can be added to a verb, substantive, or particle stem. Thus, in Exercises 2c-g below, the suffixes -ta (marker of verb object), -man, 'to, toward', -manta 'from', occur. They appear only with substantive stems, -ču and -mi, discussed below are freer in occurrence and are therefore enclitics.

1. Enclitic -ču, Interrogative or Negative. -ču can imply either interrogative or negative meaning. In exercises 2a-g, the stimulus question contains -ču with interrogative meaning, the negative response contains -ču with negative meaning. In the exercise, -ču is added only to substantive stems; it will appear in other environments later in the materials.

2. Enclitic -mi, Witness Validator. -mi, one of a group of validators, identifies the speaker as a witness to or participant in the action referred to. It has two shapes: -mi after consonants; -n after vowels. In questions containing -ču, -mi never appears, but occurs rather in the answers to those questions, whether affirmative or negative. In exercises 2a-g, -mi is added only to substantive stems, though, like -ču it can occur in other environments.

Exercises:

Question and Answer.

a. Question	Affirmative Answer
kayču činčiru?	arí.
	arí, kaymi.
	arí, kaymi činčiruqa.
(qusqu) (uruwamba)	
čahayču činčiru?	

b. Question	Negative Answer
kayču qusqu?	manan.
	manan kayču.
	manan kayču qusquqa.
(uruwamba) (činčiru)	
čahayču qusqu?	

c. qusqutaču ris-kanki?	arí, qusqutan ris-kaniy.
	manan qusqutaču riniy.
(uruwamba) (činčiru)	
d. qusqutaču kay tayta ris-kan?	arí, qusqutan ris-kan.
	manan qusqutaču rin.
(čahay) (čahay urqu) (čahay l̃ahta)	
e. qusqumanču kay ñan ris-kan?	arí, qusqumanmi ris-kan.
	manan qusqumanču rin.
(čahay) (čahay urqu) (čahay l̃ahta)	

f. *uruwamba*mantaču kanki? — arí, uruwambamantan kaniy
manan uruwambamantaču kaniy.

(qusqu)
(čínčiru)
(kay l̃ahta)

g. čínčirumantaču kay tayta? — arí, čínčirumantan.
manan čínčirumantaču.

(uruwamba)
(kay l̃ahta)
(čahay l̃ahta)

3. *Affirmative versus Negative Response.* Observe that in 2a the affirmative response *arí, kaymi* contains two words separated by comma, whereas in 2b the negative response contains no comma. Aside from intonation differences implied by the comma, this punctuation also serves to mark an important distributional difference: *kaymi* can be used alone, without *arí*, and the answer will still be affirmative, but kayču used alone will be interrogative rather than negative. That is, *mana* (or another negative word, *ama*), must always be present in a negative utterance.

4. *Suffix -y, Imperative.* -y, added to verb stems, forms the imperative: *riy* 'Go!'

a. čahay *sipas*pis qusqutan ris-kan. payta qati-kuy.

(mama)
(siñura)

b. imataču iča kamači-kunki? — *qusqu*ta *riy*.

(qusqu - riy)
(čahay - p"away)
(kay - hamuy)
(čahay sipas qati-kuy)
(kay wiraquča - tapu-kuy)
(kay ñan - qatiy)

c. qusqutan ris-kaniy. ama riyču.
kaytan hamus-kaniy.
kay siñurata tapu-kus-kaniy.
čahay taytata qati-kus-kaniy.

5. Enclitic -yá, Emphatic. -yá, one of a group of emphatics, frequently follows the imperative suffix, in which case it has the shape -á. This enclitic is always last in the word; observe that it bears strong stress.

a. qusqutan ris-kaniy. qusquta riyá
čahaytan p"awas-kaniy.
kaytan hamus-kaniy.
kay taytatan tapu-kus-kaniy.
čahay wiraqučatan qati-kus-kaniy.

6. General versus Specific. In the responses of Exercise 2d: arí, qusqutan ris-kan 'Yes, he's going to Cuzco' and manan qusqutaču rin 'No, he's not going to Cuzco', in addition to the contrasting elements which make the first affirmative and the second negative, the forms of the two verbs in the responses differ. ris-kan occurs in the affirmative, rin in the negative. This does not mean that rin has negative meaning in contrast to ris-kan. The meaning contrast between these two is subtle and does not correlate exactly with any one formal distinction in English grammar. However, rin does have the characteristic of referring at times to actions in what is often called the general present: 'He goes to Hawaii often'. ris-kan does not have this characteristic, and we therefore define it as a form in the specific present. From the exercises 2c-g may deduce the rule that the sequence s-k does not appear

in the verb of a negative response. However, caution is advised in interpreting the meaning of s-k under these or other circumstances. Verbs which include s-k will occur frequently in these materials.

Conversations

1.

A. Good afternoon, sir.

B. Good afternoon, madam.

A. Where are you going?

B. I'm going to Chinchero.

A. Is that Chinchero?

B. Yes, it is.

A. And where are you from?

B. I am from Cuzco

2.

A. Ma'am, I'd like to ask you a question.

B. What is it, sir?

A. Does this road go to Urubamba?

B. Yes, it does.

A. Is that boy going there? (boy wayna)

B. Yes, he is. You can follow him.

A. Thank, you, Ma'am.

B. You're welcome, sir.

Listening In

ñampi huh siñura huh waynawan tupan, čaymantatah kuska qusquta rinku.

siñura: wayna, iča qusqutaču ris-kanki?

wayna: arí čaytan ris-kaniy, siñuráy.

siñura: č"aynaqa al̄iču qati-kusayki.

wayna: awiri, hamuyá. kay ñanta risunčis.

siñura: manaču čahay ñanri qusquman rin?

wayna: manan. čay ñanqa huh l̃ahtamanmi ris-kan.

siñura: maypitah qusquri kas-kan?

wayna: kay urqu q"ipal̃apin kas-kan.

siñura: čininčirumantaču kanki?

wayna: arí čaymantan kaniy, siñuráy.

Dictation

hamuy, wil̃asayki huhta. čahay wiraqučan uruwambata ris-kan kay siñuratahmi qusquta ris-kan. čay wiraqučan čahay sipasta qati-kus-kan čay siñuratahmi kay waynata qati-kus-kan. čay wiraqučaqa qusqumantan, čay siñuratah uruwambamanta, čay wayna sipastah kay l̃ahtamanta. čahay ñanmi qusquman ris-kan, kay ñantah uruwambaman. qusquqa karun, čahay urqu q"ipapin kas-kan; uruwambaqa manan karuču, čahaymi.

čaymanta	'and then, after that'
kuska	'together'
wil̃ay	'to tell'

UNIT TWO.

Dialogue

José, on the way to his potato field, meets a shepherdess pasturing her sheep.

José:	near, nearby	kayl̄a
	Hey! Listen!	yaw!
	Hello there, young lady.	kayl̄apiču, yaw sipas.
Shep.	friend, dove	urpi
	Hello, friend.	kayl̄apin, urpil̄áy!
José:	to do, make	ruway
	What are you doing?	imatatah ruwas-kankiri?
Shep:	sheep	uwixa
	to pasture	mičiy
	that's why	čaymi
	to sit down; live (reside)	tiyay
	I'm pasturing the sheep, that's why I'm sitting here.	uwixatan mičis-kaniy, čaymi kaypi tiya-kus-kaniy.
José:	I see!, Oh!	an!
	I	nuqa
	potato	papa
	to work	l̄ank'ay
	plain, flat country	pampa
	I see! Myself, I'm going to work in my potato field over there.	an! nuqaqa papa l̄ank'ahmi ris-kaniy čahay pampata.

Shep.	sure, of course	riki
	Very good.	al̄inyá riki.
	let's go	haku
	to know (a person); recognize	rihsiy
	to know each other	rihsina-kuy
	Let's get acquainted with each other.	hakuyá rihsina-kasunčis.
José:	I'ts my pleasure, friend.	rihsina-kusunčisyá urpil̄ay.
	name	suti
	What's you name?	imatah sutiykiri?
Shep:	Luisa	luwisa
	My name is Luisita.	luwisačan sutiyqa.
	who	pi
	you	qan
	And what's yours?	pitah qanri kas-kanki?
José:	José	husiy
	I'm José.	nuqaqa husiymi kaniy.
	the day before yesterday; the other day.	qaynimpa
	town, city, village, country	l̄ahta
	to see	rikuy
	to remember; think	yuyay
	I saw you in town the other day. Do you remember that?	qaynimpaqa l̄ahtapi rikuykin. yuyas-kankiču?

Shep:	almost	yaqa
	maybe, perhaps	yaqapas
	Maybe so, I don't remember.	yaqapasčá. manan yuyaniyču.
José:	here you are, here it is	kayqa
	bread	t'anta
	to want, like, need, love	munay
	Here is some bread. Would you like it?	kayqa t'anta. munankiču?
Shep:	For goodness sake!	ačačáw!
	For goodness sake! For me?	ačačáw! nuqapáh?
	thank you	yusulpaykisunki
	heart	sunqu
	dear one, darling	urpi sunqu
	Thank you very much, dear friend.	yusulpaykisunki, urpiča sunquča.
José:	as, so, like, alike	hina
	You're welcome.	hinaĨatapis.
	in a hurry; to hurry	usq"ay
	time (repitition)	kuti
	more	astawan
	to talk, speak	rimay
	I've got to go in a hurry.	usq"aymi rinay kas-kan.
	I hope we can talk again sometime.	huh kutinña astawan rimasunčis.

Shep:	Okay, all right	čay
	meeting	tupana
	until we meet again	tupanančiskama

Okay, friend.	čay, urpil̄áy.
I'll see you.	tupanančiskama!

Dialogue Review

J. kayl̄apiču, yaw sipas!

S. kayl̄apin, urpil̄áy!

J. imatatah ruwas-kankiri?

S. uwixatan mičis-kaniy, čaymi kaypi tiya-kus-kaniy.

J. an! nuqaqa papa l̄ank'ahmi ris-kaniy čahay pampata.

S. al̄inyá riki. hakuyá rihsina-kusunčis.

J. rihsina-kusunčisyá, urpil̄áy.
imatah sutiykiri?

S. luwisačan sutiyqa. pitah qanri kas-kanki?

J. nuqaqa husiymi kaniy.
qaynimpaqa l̄ahtapi rikuykin. yuyas-kankiču?

S. yaqapasčá. manan yuyaniyču.

J. kayqa t'anta. munankiču?

S. ačačáw! nuqapáh? yusulpaykisunki, urpiča sunquča.

J. hinal̄atapis.
usq"aymi rinay kas-kan. huh kutinña astawan rimasunčis.

S. čay, urpil̄áy. tupanančiskama!

2.6

Intonation and Grammar

Intonation. As in any language, there are many intonation patterns with which utterances are spoken in Quechua. Here we describe and provide exercises for only the major types of the Cuzco dialect.

1. Declarative. On a scale of four tones or pitches $^{4}{}^{3}2_{1}$, declarative intonation ends with a contour that falls from 2 to 1. We symbolize this intonation by a period.

kaymi čінčiruqa.

qusqutan ris-kaniy.

limamantan hamus-kaniy.

2. Interrogative.

a. with -ču. Interrogative intonation ends with a contour that falls from 3 to 2. The utterance frequently contains the enclitic -ču. The symbol is a question mark.

kayču činčiru?

qusqutaču ris-kanki?

limamantaču hamus-kanki?

b. without -ču. Interrogative intonation may occur without -ču when the question contains an abstract stem such as ima 'what', may 'where', and pi 'who'.

iman sutiyki?

imatan kamačiwanki?

pin wil̄arasunki?

c. *with* *-tah* ... *-ri*. Very commonly, questions containing abstract stems also contain the enclitics *-tah* and *-ri*. When both occur in this way such meanings as 'next', 'also', 'and', 'but' are implied.

maytatah ris-kankiri?

pitah kas-kankiri?

imatatah ruwas-kankiri?

3. *Stressed interrogative*. When a question is emphatic, the stress on the last word moves to the last syllable. The accompanying intonation rises from 2 to 3. These questions very often contain *-ri*, the 'responsive' enclitic which simply marks questions or other sentences which do not begin conversations. *-ri* may be translated by 'and', 'how about'. The symbol is a question mark with a preceding written stress.

qanrí?

mamaykirí?

iskuylančisrí?

Even greater emphasis can be put on such a question by using a rising 2 to 4 intonation.

čiqahtá?

nuqapáh?

ima ninkín?

4. *Exclamatory*. An exclamation always has stress on the last syllable. This syllable is lengthened and pitched at the

3 level. We symbolize this with the exclamation point. Such utterances frequently contain one of the emphatic enclitics *-yá*, *-čá*, and *-má*.

ačačáw!

hakuyá!

yaqapasčá!

manamá!

5. *Non-terminal*. The last syllable of a sequence may be somewhat long and held at 2, before the speaker goes on to a sequence ending with one of the other contours. The symbol for non-terminal intonation is a comma.

manan čayču rin, čahay huh ñanmi.

čahay wiraqučan qusquta ris-kan, kay siñuratahmi uruwambata.

nuqan čunka tawayuh kaniy, paytahmi čunka iskayniyuh.

Morphology.

1. *Singular person reference in the verb, present tense*. In the singular, Quechua distinguishes first, second, and third person actor in forming the verb. The suffixes are *-niy*, first person, *-nki*, second person, and *-n*, third person. Three pronouns, *nuqa* 'I', *qan* 'you', and *pay* 'he, she', refer to the same persons. Thus:

nuqa qusquta ri*niy*.	'I go to Cuzco.'
qan qusquta ri*nki*.	'You go to Cuzco.'
pay qusquta ri*n*.	'He goes to Cuzco.'

2. *Relators* *-ta*, *-man*, *-manta*, *-pi*. Quechua has a *case system* involving eleven contrasts. The case of a substantive is marked by the addition or absence of a case suffix or *relator*. In this section we discuss five cases.

a. *Nominative*. A substantive without a relator is in the *nominative* case. Common functions for nominatives are subject of a clause, complement of an equivalence clause, and modifier in a substantive phrase. In these examples the nominatives are all subjects.

čahay sipas qusquta ris-kan.	'That girl is going to Cuzco.'
waka hamus-kan.	'Here comes a cow.'
t'anta wasipi kas-kan.	'There's a loaf of bread in the house.'

b. *Accusative* *-ta*. *-ta* marks *accusative* case. Accusatives generally function as objects of the verb, though some, like *sumahta* can be adverbial in function.

čahay wayna *qusquta* ris-kan.	'That boy is going to Cuzco.'
uwixatan mičis-kaniy.	'I'm taking care of the sheep.'
siyarutan munas-kaniy.	'I need a cigarette.'

c. *Propensitive* *-man*. Translated as 'to, toward', *-man* marks *propensitive* case, and implies that the related verbal refers to a trajectory which reaches the referent of the marked word.

kay ñanqa *qusquman*mi ris-kan.	'This road goes to Cuzco.'
*papaman*mi ris-kaniy.	'I'm going for potatoes.'
*paqarinman*mi Ĭank'ay tupamun.	'The work is scheduled for tomorrow.'

d. *Ablative* *-manta*. Translated as 'from, of', or at times 'about', *-manta* marks a referent as an origin which may be spatial, temporal, or material in nature.

uruwambamantan kaniy.	'I come from Urubamba.'
siyaruqa *tawakumanta* ruwasqan	'Cigarettes are made of tobacco.'
husiyčan *l̃ahtanmanta* wil̃awan.	'José tells me about his town.'

e. *Locative* *-pi*. Translated as 'in, on', *-pi* marks the referent as the spatial or temporal location of an action.

čahay urqu *q"ipapi*n qusquqa kas-kan.	'Cuzco is behind that mountain.'
luwisačaqa *iskuylapi*n	'Luisita is at school.'
*čahaypi*n wakaqa puris-kan.	'The cow is walking over there.'

3. *Diminutives* *-l̃a* and *-ča*. The diminutive enclitic *-l̃a* occurs with very high frequency in all types of Quechua words; *-ča*, with approximately the same meaning, is less frequent but quite common. The normal position of both is immediately after the stem, but *-l̃a* may also occur in other positions. Both enclitics are translated by the word 'little', but the meaning of *-l̃a* particularly may be less literal, often merely adding a measure of courtesy or politeness to the expression.

a. *-l̃a*.

čahay urqu *q"ipal̃a*pin qusquqa kas-kan.	'Cuzco is just behind that mountain.'
*nuqal̃a*n hamus-kaniy.	'I came alone.'
*paqaril̃a*n liwruykita qurapusayki.	'I'll give you back your book by tomorrow.'

b. *-ča*.

*luwisača*n sutiyqa.	'My name is Luisita.'
kay *ñanča*n urqumanqa ris-kan.	'This little road goes to the mountain.'
*kunačal̄a*n misk'ita qusayki.	'I'm going to give you some candy in a minute.'

Syntax.

In this and following units of these materials, a section of *syntax* will give information about the way words and phrases are combined into *constructions*. Here we present the *topic-comment* construction and the *equivalence clause*.

1. *Topic-comment*. The enclitic *-qa* marks the *topic* of an utterance. By using this *topic-marker*, the speaker calls special attention to one element in his statement. The remainder of the utterance is the *comment* about the topic. This comment frequently contains a validator, such as the enclitic *-mi* which was discussed in paragraph 2 of the Unit One exercises. We may perhaps infer that a particular word is a topic, though it may not contain *-qa*, if the remainder of the utterance is marked by a *validator*: *kaymi činciru* 'This is Chinchero.' But if a clause contains three or more functors, and no *-qa* appears, no such inference is possible: *manan qusqutaču riniy* 'I'm not going to Cuzco.'

nuqaqa husiy*mi* kaniy.	'I am José.'
nuqaqa mana*n* husiyču kaniy.	'I am not José.'
qusqutan *ris-kaniy* .	'I'm going to Cuzco.'
čahay waynaqa manan wakata mičinču.	'That boy is pasturing the cows.'
luwisačan *sutiyqa*.	'My name is Luisita.'

2. *Equivalence Clause*. The topic-comment construction just discussed generally overlays a construction at the *clause* level. Thus the utterance *payqa mayistrun kas-kan* can be divided into topic *payqa* and comment *mayistrun kas-kan*, but it is at the same time an *equivalence clause*. The clause is analyzed as *subject* *payqa*, *complement* *mayistrun*, and *verbal* *kas-kan*. The two analytic statements must be kept independent because the utterance *paymi mayistruqa kas-kan* is also an equivalence clause, but the complement rather than the subject is marked as topic.

The *functors* of an equivalence clause are:

Subject	Verbal	Complement	Adverbial

The order of occurrence of these functors may usually be changed without serious change in the meaning of the utterance.

The subject of an equivalence clause is nominative, adding no relator, the complement can be in the nominative or another case, depending on special conditions. The verbal is generally a form of the verb *kay* 'to be', in the present and ordinarily specific: *kas-kan* 'you are'. Equivalence clauses commonly occur without verbals when the subject is third person. Absence of the verbal is obligatory when the subject is third person and the meaning is general present. In practical terms this means that the form *kan* does not appear in equivalence clauses, although, with the meaning 'there is, there are', it may appear in intransitive clauses.

nuqaqa iskuylirun kaniv.	'I'm a schoolboy.'
payqa mayistrun kas-kan.	'He's a teacher.'

paym' mayistruqa kas-kan.	'He's the teacher.'
qanqa wakirun kanki.	'You're a cowboy.'
payqa manan mayistruču.	'He is not a teacher.'
payču manan mayistruqa.	'He is not the teacher.'
čahay waynaqa iskuylapin kas-kan.	'That boy is at school.'

The translations of the second and third examples reveal that the 'specific' form kas-kan cannot be associated with the English contrast between indefinite 'a' and definite 'the'.

Exercises.

1.

t'antata munankiču? — arí munanin / manan munaniču.

(papa)
(kisu) 'cheese'
(misk' 'candy'
(siyaru)

kay taytata rihsinkiču?
(mama)
(wayna)
(sipas)

qusquta rikunkiču?

(činčiru)
(uruwamba)
(lima)

qanri rikunkiču?

luwisa peruwta rikunču? — arí, rikunmi. / manan rikunču.

(husiy)
(ališa) 'Alicia'
(luwis) 'Luis'

payri rikunču?

imatatah ruwas-kankiri? — wasitan ruwas-kaniy.

(munay)
(mixuy) 'to eat'
(mičiy)
(quy) 'to give'

(siyaru)
(t'anta)
(uwixa)
(lapis) 'pencil'

	payri imat'tah cus-kan?	lapistan qus-kan.
2.a.		
	ima ninkín? (What did you say?)	waka hamus-kan ninin. (awtu) 'car' (awiyun) 'plane (runa) 'man'
	pi ris-kan ninkín?	čahay sipas ris-kan niniytáh. (wayna) (wiraquča) (sinũra)
b.	maytan čahay runa ris-kan? (warmi) 'woman' (awtu) (awiyun)	urqutan. (l̄ahta) (qusqu) (lima)
c.	maymanmi kay ñan ris-kan? (runa ñan) 'foot path' (awtu ñan) 'highway' (hirukaril ñan) 'railroad'	čincirumanmi. (čahay wasi) (abankay) 'Abancay' (arkipa) 'Arequipa'
	imamanmi hamus-kanki?	siyarumanmi. (papa) (aha) 'corn beer' (liwru)
d.	maymantan kanki? qanrí?	qusqumantan. (lima) (arkipa) (abankay) (peruw) 'Peru' (estados unidos) 'United States'
	imamantan siyaru ruwa-kun? (t'anta) (aha) (kisu)	tawakumanta. (triyu) 'wheat' (sara) 'corn' (liči) 'milk'
e.	maypin tiyanki? qanrí?	čincirupin. (uruwamba) (qusqu) (wiławila) 'Huilahuila'

maypin mayistru kas-kan?	iskuylapin kas-kan.
(husiyča)	(wasi)
(waka)	(urqu)
(liwru)	(čahay)
(lapis)	(kay)
karupiču iskuyla kas-kan?	manan. kayl̄apin.
	(čahay)
	(čahay pampa)
	(čahay urqu q"ipa)
3.a.	
pitah qanri kas-kanki?	nuqaqa husiymi kas-kaniy.
qanrí?	(luwis)
	(isawil)
	(luwisa)
pitah payri kas-kan?	(pay)(mariya) 'Maria'
	(luwis)
	(husiy)
nuqari pitah kas-kaniy?	(qan)(antuñu) 'Antonio'
maytah luwisačari?	luwisačaqa uwixataḣ mičiskan
(husiy)	(papa -l̄ank'ay)
(mariya)	(wasi - tiyay)
(luwis)	(qusqu -riy)
(isawil)	(čahay -kay)
iman kay?	čayqa lapistáh.
karí?	(čay - liwru)
čahayrí?	(čahay - wasi)
čayrí?	(kay - sil̄ita)
	manan čaytaqa rihsiniču.
b.	
imatah kankiri?	mayistrun kaniy.
	(čakariru) 'farmer'
qanrí	(karpintiru) 'carpenter'
	(čufir) 'chauffeur'
imatah husiyčari?	payqa iskuylirun.
mariyačarí?	(uwixiru)
luwisčarí?	(wakiru)
kay runarí?	(čakariru)
kay wiraqučarí?	(kamači - kuh) 'authority.'
mayistruču kay wiraquča kas-kan?	arí, payqa mayistrun
	(kas-kan.)
	manan payqa mayistruču.
(kamači-kuh)	
(čufir)	
(karpintiru)	

Conversation

1. A. What's this?
   B. That's a book.
   A. What's that?
   B. That's a mountain.
   A. And this one?
   B. That's a cigarette.
   A. What's your name?
   B. My name is María.

2. A. Do you want a cigarette?
   B. Yes I do. Thank you. How about you?
   A. No, thank you. I don't like them.
   B. What would you like then?
   A. I'd like some corn beer.
   B. In that case let's go for corn beer.
   A. All right. But where is it?
   B. It's at my house.

Listening In

luwisča uruwambata rin saraman. ñampi antukučawan tupan, hinaspa payman siyaruta qun.

A. kayl̄ataču!

L. kayl̄atan!

A. maytatah ris-kankiri?

L. uruwambatan ris-kaniy.

A. imamantah ris-kankiri?

L. saramanmi ris-kaniy.

A. imatatah čay saramantari ruwanki?
L. ahatan ruwasah.
A. imata ninkín?
L. ahata niniytáh.
A. an! iča siyaruyki kas-kanču?
L. arí kas-kanmi. kayqa.
A. yusulpayki, urpil̄áy.
L. hinal̄atapis.

Dictation

"pitah kay waynari kas-kan?" nis-kankičá. nuqaqa pawlu awqakusin kaniy. čincirumantan kaniy čaymi kičwata al̄inta rimaniy. l̄ahtaypiqa runa kičwal̄apin riman. kunanqa manan čaypiču tiyaniy, p"amil̄aymi ičaqa čaypi kas-kan. taytaymi čakariru, mamaytah wasipi tiyan, panaytah uwixiru. huhl̄an panay, manan wayqiyqa kanču. čincirupiqa papata l̄ank'anin, wakatapis mičiniy. kunanqa iskuylapin kas-kaniy qusqupi čaymi kastil̄anutapis rimaniy. činčiruqa uruwambapin, uruwambatah qusqupi, qusqutah peruwpi.

DIALOGUE

Pablo Auccacusi joins two school children at the bus stop early one morning and waits for the bus with them.

Aucc.	youngster, youth	warma
	already	ña
	bus	unnibus
	Hey, children. Is the bus coming soon?	yaw, warmakuna! ñaču unnibus hamunqaña?
Sibl.	to arrive	čayay
	Yes. It'll be here in a few minutes.	arí, yaqañan čayaramunqa.
	night	tuta
	early in the morning	tutaIamanta
	every, each	sapa
	morning	tutamanta
	It comes very early every morning.	tutaIamantan sapa tutamantampis hamun.
Aucc.	with me	nuqapuwan
	to wait, expect	suyay
	then, so after that	hinaspa
	you (pl.)	qankuna
	In that case let's wait, so that I can go along with you as far as Huilahuila.	č"aynaqa hakuyá nuqapuwan suyasunčis, hinaspa qankunata qati-kusaykičis wilawilakama.
Sibl.	Sure. Come on.	riki. hamuyá.
	but	čaypas
	we (pl.-exclusive)	nuqayku
	to go back; go away	ripuy

	But we are going to go to the school in town.	čaypas nuqaykuqa Iahta iskuylatan ripus-kayku.
Aucc.	then, so	čayri
	mate, partner	masi
	school mate	iskuylirumasi
	Then are you school mates?	čayri iskuylirumasintinču kankičis?
Sibl.	sister (male's)	pana
	brother (female's)	tura
	siblings	panatura
	Yes. In fact we are siblings too.	arí. panaturantinmá kaykupas.
Aucc.	*to know (how), learn*	*yačay*
	Oh! I didn't know that.	an! manan čaytaqa yačaraniyču.
	parents	taytamama
	Who're your parents?	pikunatah taytamamaykičisri kanku?
Sibl.	don	dun
	doña	duña
	Juan	huwan
	Don Juan and doña María.	dun huwanwan duña mariyapuwanmi.
Aucc.	true, real	čiqah
	they	paykuna
	Really? I know them.	čiqahtá? paykunataqa rihsinin.
	native of this town	kay Iahtayuh
	I'm from this town too.	nuqapis kay Iahtayuhmi kaniy.
Sibl.	I see! Oh!	ansi!

	we (pl.-inclusive)	nuqančis
	I see! It's good to know that we're from the same town.	ansi! č"aynaqa nuqančisqa Iahtamasintinčá kančis.
	which	mayqin
	Which fellow are you?	mayqintah kas-kankiri?
Aucc.	Pablo	pawlu
	Auccacusi	awqakusi
	I'm Pablo Auccacusi.	pawlu awqakusin.
	how many, how much	hayk'a
	year	wata
	How old are you now?	hayk'a watayuhñatah kankičisri?
Sibl.	ten	čunka
	four	tawa
	fourteen	čunka tawayuh
	two	iskay
	twelve	čunka iskayniyuh
	I'm fourteen years old and she's twelve.	nuqan čunka tawayuh kaniy, paytahmi čunka iskayniyuh.
Aucc.	Good.	aIinmi.
	to teach, train	yačačiy
	What do they teach you at school?	imakunatatah iskuylapiri yačačisunkicis?
Sibl.	to read, reading	liyiy
	writing	qilqa
	to write	qilqay
	Spanish	kastiIanu
	and, also	ima

They teach us how to read, write and speak Spanish.	liyiyta, qilqayta, kastiIanu rimayta iman.

Dialogue Review

A. yaw, warmakuna! ñaču unnibus hamunqaña?

S. arí, yaqañan čayaramunqa. tutaIamantan sapa tutamantampis hamun.

A. č"aynaqa hakuyá nuqapuwan suyasunčis, hinaspa qankunata qati-kusaykičis wilawilakama.

S. riki. hamuyá. čaypas nuqaykuqa Iahta iskuylatan ripus-kayku.

A. čayri iskuylirumasintinču kankičis?

S. arí. panaturantinmá kaykupas.

A. an! manan čaytaqa yačaraniyču. pikunatah taytamamaykičisri?

S. dun huwanwan duña mariyapuwanmi.

A. čiqahtá? paykunataqa rihsinin. nuqapis kay Iahtayuhmi kaniy

S. ansi! č"aynaqa nuqančisqa Iahtamasintinčá kančis. mayqintah kas-kankiri?

A. pawlu awqakusin. hayk'a watayuhñatah kankičisri?

S. nuqan čunka tawayuh kaniy, paytahmi čunka iskayniyuh.

A. aIinmi. imakunatatah iskuylapiri yačačisunkičis?

S. liyiyta, qilqayta, kastiIanu rimayta iman.

3.5

Grammar

Morphology.

1. *Substantive plural*. Quechua substantives are pluralized by adding the suffix *-kuna*: *runa* 'man'; *runakuna* 'men'.

2. *Plural person reference in the verb, present tense*. In the plural of the present tense, Quechua formally distinguishes 1st person plural exclusive, *-yku*, from 1st person plural inclusive, *-nčis*, and also marks 2nd, -*nkičis*, and 3rd person, *-nku*, plural.

Corresponding subject pronouns have the following forms: *nuqayku* 'we (excluding you)'; *nuqančis* 'we (including you)'; *qankuna* 'you all'; *paykuna* 'they'.

nuqayku t'antata mixuyku 'we (excl.) are eating bread'.
nuqančis t'antata mixunčis 'we (incl.) are eating bread'.
qankuna t'antata mixunkičis 'you-all are eating bread'.
paykuna t'antata mixunku 'they are eating bread'.

3. *Abstracts*. One group of substantive stems, called *abstracts*, or indefinite-interrogative stems, are used with very high frequency in asking questions, though they have other uses as well. The characteristic of abstracts is that they do *not* add the interrogative suffix *-ču*. The most common abstracts are:

ima	'what'	hayk'ah	'when; what day'
may	'where; which'	imayna	'how'
pi	'who'	maytukuy	'how many'
mayqin	'which; which person'	mayč"ika	'how much'
hayk'a	'how many; how much'	imanahtin	'why; how come'

4. Relators. We present two additional relators in this unit: *-wan*, instrumental case, and *-kama* allative case.

a. *Instrumental*. The suffix *-wan*, added to substantives, is translated 'with': *nuqawan* 'with me'; *čaywan* 'with that'. It functions also as a coordinator: *alquwan mičiwanqa animalmi kanku*. 'Dogs and cats are animals', where *-wan* appears on both elements in the coordinate relationship.

In a slightly different form, *-puwan*, the suffix expresses the meaning 'also' as well: *paypuwanmi qusqutaqa risah* 'I'm going to Cuzco with him also'. *-puwan* may also function as a coordinator, in which case it is added to all members of a series: *kaypuwan čahaypuwanmi čaxrayqa* 'This one and that one are my fields', or, at a minimum, the last member of a series of which earlier mambers add *-wan*: *qanwan paywan nuqapuwanmi qusqutaqa risunčis* 'You, he, and I also are going to Cuzco'.

With coordinative meaning, *-wan* and *-puwan* may follow other relators, *-ta* and *-man*, for example: *imatawanmi munanki* 'What else do you want'.

b. *Allative*. The suffix *-kama*, added to substantives, is translated 'up to; until; as far as': *p"away, činčirukama riy*! 'Hurry, go as far as Chinchero.' *paqarinkama*. 'Until tomorrow.'

5. *Numerals*.

huh	'one'	iskay čunka	'twenty'
iskay	'two'	kinsa čunka	'thirty'
kinsa	'three'	tawa čunka	'forty'
tawa	'four'		
pisqa	'five'	pačax	'one hundred'
suhta	'six'	iskay pačax	'two hundred'
qančis	'seven		
pusah	'eight'	waranqa	'one thousand'
isqun	'nine'	iskay waranqa	'two thousand'
čunka	'ten'		

čunka huhniyuh	'eleven'
čunka iskayniyuh	'twelve'
čunka kinsayuh	'thirteen'
iskay čunka huhniyuh	'twenty-one'
iskay čunka iskayniyuh	'twenty-two'
iskay čunka kinsayuh	'twenty-three'

As in the last examples above, the suffix *-yuh* (or *-niyuh* after consonants) adds the number it marks to a preceding number.

When a numeral modifies a substantive, the plural suffix is often not added to the latter: *iskay waka* 'two cows'.

Syntax.

1. *Transitive Clause*. The functors of a *transitive* clause are:

Subject Object Verbal Adverbial

The subject, as usual, is in the nominative case. The object is always accusative case, i.e., marked with -ta. As in other clause types, the order of functors is flexible, though the verbal in Quechua usually occurs toward the end of the clause.

Exercises.

1.

imakunan čahaykuna?

runakuna
(wasi)
(urqu)
(ñan)

imakunan kaykuna?

(waka)
(mal̄ki) 'tree'
(alqu) 'dog'
(urpiča) 'bird'
(miči) 'cat'

2. kastil̄anuta yačankičisču?

arí yačaykun.
manan yačaykuču.

(siyaru -munay)
(lima - rikuy)
(mayistru - rihsiy)
(kičuwa - rimay)

čahay warmakuna kičwata rimankuču?

arí rimankun.
manan rimankuču.

(mayistru - rihsiy)
(lima - rikuy)
(misk'i - munay)
(kastil̄anu-rimay)

al̄intaču rimas-kančis?

arí al̄intan rimas-kančis.
manan. pantas-kančismi.
(No. We're mistaken.)

(liyiy)
(qilqay)
(yačay)
(ruway)
(l̄ank'ay)

imatan ruwas-kankičis? *mayistru*tan *suyas*-kayku.
(siyaru- pitay) 'to smoke'
(liwru - liyiy)
(waka - mičiy)
(uwixa - ñak'ay) 'to slaughter'
(sara - muč"ay) 'to shell corn'

paykunari imatatah ruwas-kanku? paykunaqa *t'anta*tan *mixus*-kanku.
(čaxra 'farm' - l̄ank'ay)
(aha - uxyay) 'to drink'
(kečwa - yačay)
(qusqu - riy)

3.

a. piwanmi *l̄ank'a*nkičis? *mayistru*wanmi.
(tiyay) (mariyanu)
(puriy) (runakuna)
(tupay) (sipaskuna)
(yačay) (mayistrukuna)

imawanmi *papata l̄ank'a*nkičis? *taxl̄a*wanmi. (With a plow)
(qilqay) (lapis)
(mixuy) (kucara) 'spoon'
(waka - ñak'ay) (kucil̄u) 'knife'
(unquy) 'to be sick' (čuxcu) 'malaria'

imakunatan munas-kankičis? *siyaru*tawan, *kafiy*tawanmi.
(lapis, liwru)
(aha, kuka) 'coca leaves'
(papa, sara, t'anta)
(alqu, miči, uwixa, waka)

pipuwanmi iskuylata rinkičis? *husiyča*puwanmi.
(mariyača)
(qan)
(pay)
(paykuna)
(qankuna)
(iskuylirukuna)

pikunan taytamamaykičis? dun *huwan*wan, *duña mariya*puwanmi.
(dun luwis, duña ališa)
(duña luwisa, dun husiy)
(kay tayta, čahay mama)
(čahay siñura, kay wiraquča)

mayqinkunan iskuyliru masiykičiskuna?	husiyčawan, mariyačawan, luwisačapuwanmi. (mariyanu, isawil, huwan) (antuñu, luwis, mariya) (kay sipas, čahay wayna) (čay waynakuna, kay sipaskuna)
b. maykaman ris-kankičis?	iskuylakama. (l̃ahta) (qusqu) (lima) (peruw)
hayk'ahkaman kaypi kankičis?	tayrimankaman. (Till this afternoon.) (č'isin) 'evening' (paqarin) (minč"a) 'the day after tommorrow' (huh semana) 'next week' (huh kil̃a) 'next month' (huh wata)

4.

yupayčis huhmanta čunkakama.	huh, (2,3,4,5,6,7,8,9) čunka.
kunantah čunka huhniyuhmanta iskay čunkakama.	čunka huhniyuh, (12,13,14,15,16,17,18,19), iskay čunka.
hayk'an watayki?	iskay čunka tawayuhmi. (18) (21) (26) (15) (29) (30) (44)
maytukuymi wakayki? (uwixa) (čaxra) (liwru) (mal̃ki)	pisqa čunka kinsayuhmi. (300) (17) (32) (1000)
mayč"ikatah qulqiykiri kas-kan? (how much money do you have?)	tawa pačax sulismi kas-kan. (I have four hundred soles.) (55) (500) (70) (4000) (98) (10,000)

Conversation

1. A. Who are you?

B. I'm a teacher.

A. Who's that man?

B. He's don Mariano.

A. What does this gentleman do?

B. He teaches Quechua.

A. What are those girls waiting for?

B. They're waiting for the bus.

2. A. Up to what number can you count?

B. I can count to a hundred.

A. In that case, count from ten to fifteen.

B. Okay. Ten, eleven, twelve, thirteen, fourteen, fifteen.

A. How much money do you need?

B. I need three thousand soles.

A. With whom do you work?

B. I work with José and María.

'number' numiru

Listening In

huh wiraquča huh t'aqa istudyantikunawan rimanku unibersidadmanta rimaykuna yačaymanta ima.

W. yaw, wayna sipaskuna! imatan kaypi ruwas-kankičis?

I. unibersidadpin istudyas-kayku.

W. imakunatatah čaypiri yačas-kankičis?

I. kastil̃anu rimayta, kičwa rimayta iman yačas-kayku.

W. pitah kičwatari yačačis-kan?

I. ayakučumanta mayistruwan qusqumanta huh waynapuwanmi.

W. mayqin kičwatah čayri?

I. qusqu kičwan.

W. hayk'atah kičwa klasipiri kas-kankičis?

I. čunka kinsayuhmi kayku. isqunmi warmikuna, tawatah q"arikuna.

W. hayk'ahkamatah kay unibersidadpiri tiyankičis.

I. agustu kiłakaman.

t'aqa	'group'
istudyanti	'student'
unibersidad	'university'
istudyay	'study'
klasi	'class'
q"ari	'male'
agustu	'August'

Dictation

qusquqa karupin kas-kan. limamantan unnibus rin abankayninta, hinaspan kinsa p'unčaypi čayan qusquman. awiyunmi ičaqa yaqa iskay urałapi p"awan. sapa p'unčaymi awiyun rin qusquta, čaypin rinku runakuna huh łahtakunamanta. qusquta rinki čayqa mačupixčuta, sahsaywamanta, činčiruta iman rikunki. qusqumantan awtukaril rin mačupixčuman. činčiruqa manan karupiču, awtun rin sapa dumingun qusqumanta. munanki čayqa arkipatapis rinki makinapi, hinaspa punuta titiqaqa qučata ima rikunki čaymantatah limaman ripunki unnibuspi.

ura	'hour'

mačupixču	'Machupiccho'
sahsaywaman	'Sacsayhuaman'
awtukaril	'motorcar'
dumingu	'Sunday'
makina	'train'
titiqaqa quča	'lake Titicaca'

Cuzco - Unit 4.

DIALOGUE

The teacher and students in a language class begin the day's work.

Stud.	fine, well	al̄il̄an
	Hello, teacher.	al̄il̄anču, mayistru.
Teach.	child, baby	wawa
	Hello, children. How are you?	al̄il̄anmi, wawakuna. imaynal̄an kas-kankičis?
Stud.	beautiful, nice	sumah
	more; fortunately	aswan
	to create; fix	kamay
	creator, God	kamah
	Just fine with the love of our Lord.	sumahl̄an aswan, kamahninčispa munayninwanqa.
	time, hour	uras
	What time is it?	ima urasñan kas-kan?
Teach.	eight o'clock	las uču
	It's eight o'clock already.	ñan las učuña.
	to go in, enter	haykuy
	come in	haykumuy
	classroom; class	klasi
	inside, interior	uxu
	You can come into the classroom.	haykumuyčis klasi uxuman.
Stud.	What're we going to do this morning?	imatan kunan tutamantan ruwasahku?

Teach.	not yet	amarah
	later on	čaymantaña
	Wait a minute. I'll tell you that later on.	amarahyá. čaymantaña nisaykičis.
	all, everything	Iapa
	all of you	Iapaykičis
	to come back, come in	hampuy
	missing, absent	q'asa
	to spend, decrease	q'asay
	to be absent, be missing	q'asa-kuy
	Is everybody here, or is someone missing?	Iapaykičisču hampurankičis, iča pikunaču q'asa-kamurankupas?
Stud.	Víctor and Mariano aren't here.	bixturčawan mariyanučawanmi mana kankuču.
	so, in case	čayqa
	just, recently	čayrah
	to appear, show up	rixuriy
	They live far away, so they'll probably show up a little later.	karupin wasinku, čayqa čayrahčá rixurimunqaku.
Teach.	whose	pihpa
	to lend; borrow; ask for	mañay
	Who's got a pencil. May I borrow it?	pihpan lapisnin kas-kan? mañayuwayčis.
Stud.	color	kulur
	I've got one. What color would you like?	nuqahqa kas-kanmi. ima kulurtatah munas-kankiri?
Teach.	red	puka

	The red one please.	pukata, al̄iču.
	Manuel	manul
	door	punku
	to close	wisq'ay
	Hey, Manuel! Shut the door.	yaw, manulča punkuta wisq'ay.
	window	bintana
	to open	kičay
	And you, open the window to let the air pass.	qantah bintanata kičay wayrah haykurimunampah.
Stud.	Quechua (human's language)	runasimi
	mouth; word, language	simi
	Teacher, when will we be able to speak Quechua?	mayistru, hayk'ahmi runasimimanta rimasahku?
Teach.	a long period of time; to last (time)	unay
	Pretty soon.	manan unaypiču.
	to see, look at	q"away
	to hear, listen	uyariy
	to imitate	qatiči-kuy
	Looking at your book listen to what I say, and then repeat it.	liwruykičista q"awaspa rimasqayta uyariwayčis, čaymantatah qatiči-kuwayčis.
Stud.	again, increase	yapa
	again	yapamanta
	to be able to	atiy
	Please, say it again. We still can't.	al̄iču yapamanta niy. manan atiruykuču.

Teach.	You repeat exactly what I say.	rimasqayta hinal̄a ninkičis.
	fine, good, wonderful	kusa
	like that	č"ayna
	difficult	sasa
	Now it's fine. You see? It's easy.	kusa kunanqa. č"ayna manan sasaču.

Dialogue Review

S. al̄il̄anču, mayistru!

T. al̄il̄anmi, wawakuna! imaynal̄an kas-kankičis?

S. sumahl̄an aswan, kamahninčispa munayninwanqa.
ima urasñan kas-kan?

T. ñan las učuña. haykumuyčis klasi uxuman.

S. imatan kunan tutamantan ruwasahku?

T. amarahyá̬. čaymantaña ni̬saykiči̬s.
l̄apaykičisču hampurankičis, iča pikunaču q'asa-kamurankupas?

S. bixturčawan mariya̬nučawa̬nmi ma̬na kankuču.
karupin wasinku, čayqa čayrahčá rixurimunqaku.

T. pihpan lapisnin kas-kan? mañayuwayčis.

S. nuqahqa kas-kanmi. ima kulurtatah munas-kankiri?

T. pukata, al̄i̬ču.
yaw, manul̄ča. punkuta wisq'ay. qantah bintanata kičay
wayrah haykurimunampah.

S. mayistru, hayk'ahmi runasimimanta rimasahku?

T. manan una̬ypiču.
liw̬ruykičista q"awa̬spa rima̬sqayta qatiči-kuwayčis,
čaymantatah qatiči-kuwayčis.

S. al̄iču yapamanta niy. manan atiruykurahču.

T. rimasqayta hi̬nal̄a ninkičis. kusa kunanqa. č"ayna
manan sasaču.

Grammar

Morphology

1. Person reference in the verb, future tense. In the future tense, only 1st and 3rd persons have novel forms. 2nd person, the singular and plural, is identical with present tense endings: hamunki means 'you come' or 'you will come'; hamunkičis means 'you-all come' or 'you-all will come.'

	Singular	Plural
1st person	-sah	-sahku (excl.)
		-sunčis (incl.)
3rd person	-nqa	-nqaku

nuqa risah	nuqayku risahku
	nuqančis risunčis
qan rinki	qankuna rinkičis
pay rinqa	paykuna rinqaku

2. Person reference in the substantive. The set of suffixes for allocation or person reference in the substantive are almost identical with verb person reference suffixes in the present tense. The differences are: 1) the use of -yki rather than -nki for 2nd person, and 2) the use of -ni, an element without meaning, before substantive stems which end with a consonant.

	Singular	Plural
1st person	-y	-yku (excl.)
		-nčis (incl.)
2nd person	-yki	-ykičis
3rd person	-n	-nku

Thus:

wasiy	'my house'	wasiyku	'our (excl.) house'
		wasinčis	'our (incl.) house'
wasiyki	'your house'	wasiykičis	'your (pl.) house'
wasin	'his house'	wasinku	'their house'
mak'asniy	'my jug'	mak'asniyku	'our (excl.) jug'
		mak'asninčis	'our (incl.) jug'
mak'asniyki	'your jug'	mak'asniykičis	'your (pl.) jug'
mak'asnin	'his jug'	mak'asninku	'their jug'

Except for 1st person plural exclusive and 3rd person plural, all of these person marked substantives may add -kuna, the substantive plural suffix: wasiykuna 'my houses'; mak'asniykičiskuna 'your (pl.) jugs'. However, the exceptions may appear in such sentences as kay wasikunaqa wasiykun. 'These houses are our houses.'

3. Possessive relator, -pa ~ -h. The possessive relator marks the possessor in the possessor-possessed relationship. It occurs in the form -pa after consonant-final substantive stems, and in the form -h after such stems ending with a vowel. With some frequency -pa is used redundantly after -h, particularly with the abstract stem pi.

Thus:		
	taytaypa qulqin	'my father's money'
	nuqah qulqiy	'my money'
	pihpa qulqinmi	'Whose money is it?'

4. *The suffix -yuh.* The use of this suffix implies that the substantive stem to which it is added is in a very close relationship to another substantive, which may not be expressed, or to the subject of the clause.

a. In numerals, *-yuh* is suffixed to a number which is added to a preceding number. *čunka pisqayuh* 'ten plus five' or 'fifteen'.

b. *-yuh* may be suffixed to substantives preceded and modified by numerals or other quantifiers:

tawa pačax qulqiyuhmi kaniy.	'I have four hundred soles'.
hayk'a wal̄payuhmi kanki?	'How many hens do you have?'.
ask"a wawayuhmi kaniy.	'I have a lot of children'.

c. With substantives referring to places (but not place names), *-yuh* implies provenience of the subject.

may l̄ahtayuhmi kanki?	'What town are you from?'
l̄ahtayuhču kanki?	'Are you from the town?'

d. When the substantive refers to real estate or other such property (such as a herd of cows), *-yuh* derives a new substantive which means owner of the property:

qanču wasiyuh kəs-kanki?	'Are you the owner of the house?'
nuqaqa kay tindiyuhmi kaniy.	'I'm the storekeeper.'

5. *Imperative plural, -yčis*. In addressing more than one person at a time, the plural form of the imperative, *-yčis*, is obligatorily added to the verb stem: *kay liwruykičista liyiyčis*! 'Read your books!'

Syntax.

1. Intransitive clause. The functors of an intransitive clause are:

Subject Verbal Adverbial

The subject, as usual, is in the nominative case. No object or complement appears. The order of functors is flexible, though once again the verbal is commonly found toward the end of the clause.

EXERCISES.

1.

hayk'ahmi qusquta rinki?	paqarinmi risah. (minč"a) 'the day after tomorro (hawa simana) 'next week' (hawa kiƚa) 'next month' (wataman) 'next year' (t̯ayriman) 'this afternoon' (č'isiman) 'tonight'
limata hamusahču? (iskuyla - ripuy) (siyaru - pitay) (karta 'letter' - qilqay) (wasi - haykuy)	arí, hamunkin. ama hamunkiču.
iskuylata ripunkičisču? (uwixa - mičiy) (punku - wisq'ay) (bintana - kičay) (liwru - q"away) (waka - bindiy 'to sell')	arí, ripusahkun. manan ripusahkuču.
imatan kunan ruwasunčis?	kičwatan yačasunčis. (liwru - liyiy) (siyaru - pitay) (kafiy 'coffee' - uxyay) (runasimi - rimay) (samay) 'to rest'
husiyča hamunqaču? (mariya - mixuy)	arí hamunqan. manan hamunqaču.

(mayistru - yačačiy) (aha - kay) (mamača - wayk'uy 'to cook') (taytača - Iank'ay)	
husiyčawan mariyačawan hamunqakuču?	arí hamunqakun. manan hamunqakuču.
(mayistrukuna - yačačiy) (sipaskuna - wayk'uy) (waynakuna - Iank'ay) (warmakuna - puxIay 'to play') (luwisa, isawil - rimay)	
2. maymi mamayki?	mamayqa wasipin kas-kan.
(tayta) (warmi) 'wife' (qusa) 'husband'	(uruwamba - kay) (mixuna 'meal' - wayk'uy) (papa - Iank'ay)
maymi panaykikuna?	panaykunaqa wakatan mičis-kanku.
(tura) (wayqi) 'brother (male's)' (ñaña) 'sister (female's)'	(iskuyla - kay) (kanasta 'basket' - ruway) (IixIa 'scarf' - away 'to weave')
wakaykiču kay?	arí, wakaymi. manan wakayču. huhpan.
(liwru) (lapis) (sumbriru) 'hat' (saku) 'coat' (rilux) 'watch'	
taytaykih wakan kanču?	arí, taytaypaqa wakan kanmi. manan taytaypaqa wakan kanču.
(mama - IixIa) (sipas - mak'as) (pana - qulqi) (tura - lapis) (ñaña - qusa)	
čahay iskuylirukunah liwrunku kanču?	arí, paykunahqa liwrunku kanmi. manan paykunahqa liwrunku kancu.
(warmača - bula 'ball') (wayna - sipas) (runa - warmi) (warmi - qusa)	
Iahtaykuta rikunkiču?	arí, rikunin Iahtaykičistaqa.
(wasi)	

(čaxra) (iskuyla) (tayta - rihsiy) (mayistru)	
maypin wakančis kas-kan?	wakancisqa čahaypin kas-kan.
(lapis) (qulqi) (mama) (mayistru)	
pihpa lapisninmi kay?	nuqahmi.
(liwru) (mak'as) (qulqi) (čaxra)	(pay) (nuqayku) (qan) (paykuna)
3. a. may l̄ahtayuhmi kanki?	qusqu l̄ahtayuhmi kaniy.
	(abankay) (ayakuču) 'Ayacucho' (arkipa) (punu) 'Puno' (peruw)
hayk'a watayuhmi kanki?	iskay čunka watayuhmi kaniy.
(waka) (uwixa) (wasi) (wawa) 'child' (warmi)	(pusah) (pačax) (iskay) (pisqa) (č'ul̄a) 'one'
qanču wasiyuh kas-kanki?	arí nuqan wasiyuhqa kaniy. manan nuqaču wasiyuhqa kaniy.
(čaxra) (tinda) 'store' (asinda) 'hacienda' (al̄pa) 'land'	
sapal̄aykiču kanki iča piñiyuhču? (Are you alone, or do you have someone else?)	sapal̄aymi kaniy. taytayuhmi kaniy.
	(mama) (warmi) (qusa) (wawa)
	taytayuh mamayuhmi kaniy.
	(wayqi, pana) (ñaña, tura) (tiyah masi) 'roommate'

(kasara-kuh masi) 'fiancé'

b. imatan ruwasahku? wasi uxuta haykuyčis.

(punku - kičay)
(bintana - wisq'ay)
(liwru - liyiy)
(wasi - ripuy)
(siyaru - pitay)

kay patačapi tiyayuyčis. qampis tiyayuyá.

(siyaru - pitay)
(aha - uxyay)
(kuka - hal̄pay 'to chew')
(misk'i - č'unqay 'to suck')

Conversation

1. A. How are you?

   B. I'm fine. How are you?

   A. I'm fine, too. It's a beautiful day, isn't it?

   B. Yes, it is. What're you going to do today?

   A. I'm going to pasture my cows.

   B. Then we'll pasture together. I'm going to drive my sheep.

   A. That's fine. Where shall we meet?

   B. On that plain over there.

2. A. Hey, boy! Whose son are you?

   B. I'm (don) Victor's.

   A. I see! How old are you?

   B. I'm twelve years old.

   A. Does your father own a farm?

   B. Yes. My father owns a farm and a house.

   A. And what's your mother's name?

   B. Her name is (doña) Isabel.

Listening - In

éstados unidosmanta sipas ħuh gusqu Iahtayuh waynawan rihsina-kunku unibersidadpi. čaymantatah čay wayna Iahtanmanta wiIan čay sipasman.

sipas: imaynaIan, yaw wayna!

wayna: aIiIanmi, sipas!

sipas: may našunniyuhmi kanki?

wayna: peruw Iahtayuhmi kaniy.

sipas: č"aynaqa qusquta rikunkiču?

wayna: riki. qusqumantan kaniy.

sipas: čiqahtá? hakuyá rihšina-kusunčis.

wayna: riki, imayna mana. qanri maymantatah kanki?

sipas: nuqaqa estados unidosmantan kaniy.

wayna: kusa. kay unibersidadpiču istudyas-kanki?

sipas: arí, kaypin. kanču unibersidad qusqupiri?

wayna: arí kanmi. san antonyon sutin.

sipas: karurahču limamanta qusqumanri?

wayna: arí, karurahmi. awtupin iskay p'unčay riy, čaypas
awiyumpiqa iskay ura p"awayl̄an.

sipas: hayk'ahtah qusqutari kutipunki?

wayna: kay wata tukuytan, siñurača.

našun	'nation'
imayna mana	'why not'
kutipuy	'to go back, return'
tukuy	'to end, at the end'

Dictation

kunanqa huh l̄ahtamasiymanta wil̄asaykičis. lisardo peresmi sutin. payqa wiraquča dañilpawan siñura alixandrinahpuwan wawanmi. "čincirumantan kaniy" ninmi. mamanmi mayistra karan unay čincirum warmi iskuylapi, hinapin lisardoqa wiñan. taytamamanqa uruwambamantan kanku. iskaymi panankuna kawsas-kanku, huh pananqa wañupunmi, wayqinmi ičaqa mana kanču. čay lisardoqa warmal̄arahmi qusquta ripuran, hinaspan čaypi iduka-kuran al̄in runa kanankama. kunanqa huh kulixyupin yačačis-kan, warmiyuh wawakunayuh iman kampis. paytaqa sisk"učamantan rihsiyku. kusatan tusun, takin ima, čaykunawanmi l̄apa runah sunqunta kusičin.

wiñay	'to grow up'
kawsay	'to live (exist)'
wañuy	'to die'
iduka-kuy	'to be educated'
kulixyu	'high school'
sisk"uča	'country boy'
tusuy	'to dance'
takiy	'to sing'
kusičiy	'to entertain'

DIALOGUE

An anthropologist goes visiting in Chinchero, with a young man as guide.

Guid.	to look for, search	mask"ay
	Excuse me, sir. I'm looking for you.	yaw, wiraquča! mask"amuskaraykin.
Anth.	yes (signifying attention)	hay!
	to go or come near, approach	ač"uyuy
	Yes, young man. Come here.	hay, wayna! ač"uyamuyá kayman.
	what for	imapah
	Why are you looking for me?	imal̄apahču iča mask"amuwaskanki.
Guid.	I'm informed that you're the person who came from Lima. Is that correct?	qantahsi limamanta hamuh wiraquča kas-kankí.
Anth.	Yes, I'm the one.	arí, nuqatáh.
	to tell (relate), report, advise, inform	wil̄ay
	Who told you that?	pitah wil̄arasunkiri?
Guid.	order, mandate	kamači
	authority	kamači-kuh
	to guide, lead	pusay
	to send (a person)	kačay
	Our governor told us, and he sent me to be your guide.	kamači-kuhniykun nin, čaymi pay kačamuwas-kan pusahniykita.

Anth.	Wonderful.	kusa.
	but	ičaqa
	a while, moment	ratu
	to stand up, stop	sayay
	to arrange, fix	aĪičay
	But, please wait a minute for me. I've got to fix my things first.	ičaqa huh ratuĪa sayay-kuy. aĪičayru-kunayrahmi kas-kan imaykunapis.
Guid.	to give, offer	quy
	You probably have some cigarettes, don't you? May I have one, please?	siyaruykiqa kas-kančá. aĪiču quyuway.
	to smoke	pitay
	to desire to smoke	pitanayay
	I want to smoke.	pitanayawas-kanmi.
Anth.	Why not. Here you are.	imayna mana. kayqa.
	pack	kaxitiĪa
	to bring, take, carry	apay
	If you want, take the whole pack with you.	munaspaykiqa hina kaxitiĪantinta apa-kuy.
	to help	yanapay
	because you are helping me	yanapawanaykirayku
	wanted; favorite; in demand; need	munasqa
	Since you're going to help I'll provide you everything you need.	yanapawanaykiraykuqa ima munasqaykitapis qusaykin.
Guid.	You're very kind.	ima nuqapahrahtah.

	very much	anča
	happy	kusi
	to be happy; happiness	kusi-kuy
	to guide everywhere	pusa-kačay
	to finish, end; all, everything	tukuy
	I'm very glad I met you. I'm willing to take you all over the place, with pleasure.	ančatan kusi-kuniy qanwan tupasqayta. nuqaña pusa-kačamusayki tukuy sunquywan.
Anth.	happy, pleased	kusisqa
	I'm pleased too, because you're a nice person.	nuqapis kusiqan kaniy al̄in runa kahtiyki.
	let's go	hakučis
	shortly, soon	askama
	late (in the morning) or early (in the afternoon)	timpu
	to be late (morning)	timpuyay
	Let's go now. It's getting late so fast.	hakučis kunanqa. askaman timpuyaramus-kan.
Guid.	to do so	hinay
	That's right.	arí hinanmi.
	among young people	waynapura
	quickly, rapidly, soon	l̄ukul̄a
	to walk, travel; to function	puriy
	Since we both are young men, we'll be moving fast.	waynapuratah kas-kančis čayqa l̄ukul̄atahčá puriramusunčis.

Anth.	sun	inti
	hot	rup"a
	to burn; sunshine	rup"ay
	to sun, shine (the sun)	rup"ayay
	The sun is shining beautifully.	sumahtan intipas rup"ayamus-kan.
	which way	maynin
	Which way are we going to go?	maynintatah risunri?
Guid.	This way.	kaynintan.
	along this road	kay ñantakama
	pass, cove, crevice; a passage (between mountains)	q'asa
	We'll go by this road, as far as that passage.	kay ñantakaman risunčis čahay q'asakama.
	right	paña
	side	laru
	to turn, bend	q'iwiy
	lake	quča
	Piviray	piwiray
	to go around, turn	muyuy
	Then we'll turn to the right, and go around the lake of Piviray.	čaymantatahmi paña laruman q'iwirisunčis, hinaspan piwiray qučah patanta muyumusunčis.
Anth.	ayllu (Inca community)	ayl̄u
	to show	rikučiy
	everywhere, all over	hinastin
	all day long	č'isiyaḣ

Since you're familiar with every ayllu, you'll show me around all day long.	l̄apan ayl̄upas rikusqaykitah čayqa, qanča riki rikučimuwanki hinastintapas č'isiyah.
to meet	tinkuy
to cause people to meet	tinkunačiy
And also I'll introduce you to the people.	runakunawan ima tinkunačimuwanki.

Dialogue Review

G. yaw, wiraquča! mask"amus-karaykin.

A. hay, wayna! ač"uyamuyá kayman. imal̄apahču iča mask"amuwas-kanki?

G. qantahsi limamanta hamuh wiraquča kas-kankí.

A. arí, nuqatáh. pitah wil̄arasunkiri?

G. kamači-kuhniykun nin, čaymi pay kačamuwas-kan pusahniykita.

A. Kusa. ičaqa huh ratul̄a saya-kuy. al̄ičayru-kunayrahmi kas-kan imaykunapis.

G. siyaruykiqa kas-kanča. al̄iču quyuway. pitanayawas-kanmi.

A. imayna mana. kayqa. munaspaykiqa hina kaxitil̄antinta apa-kuy. yanapawanaykiraykuqa ima munasqaykitapis qusaykin.

G. ima nuqapahrahtah. ančatan kusi-kuniy qanwan tupasqayta. nuqaña pusa-kačamusayki tukuy sunquywan.

A. nuqapis kusisqan kaniy al̄in runa kahtiyki. hakučis kunanqa. askaman timpuyaramus-kan.

G. arí hinanmi. waynapuratah kas-kančis čayqa, l̄ukul̄atahčá puriramusunčis.

A. sumahtan intipas rup"ayamus-kan. maynintatah risunčisri?

G. kaynintan. kay ñantakaman risunčis čahay q'asakama, čaymantatahmi paña laruman q'iwirisunčis, hinaspan piwiray qučah patanta muyumusunčis.

A. l̄apan ayl̄upas rikusqaykitah čayqa, qanča riki rikučimuwanki hinastintapas č'isiyah, runakunawan ima tinkunačimuwanki.

Grammar

Morphology.

1. -ra, past tense. The sequence -ra is not, strictly speaking, an affix. Its real nature can only be understood from a careful reading of the section on pendant verb phrases in the accompanying formal grammar. But it is true that translations of forms which include -ra generally imply action in the past, so that English or Spanish speaking students may wish to think of this sequence as a past tense suffix. Note, however, that the general present also covers past time, with the result that forms in the general present are sometimes glossed with past tense translations. Thus:

qayniwančayqa qusqutan riraniy.	'I went to Cuzco yesterday.'
č'isiqa wasipin karaniy.	'Last night I was at home.'

But:

qaynimpaqa rikuykin.	'I saw you a few days ago.'

2. More relators. We present here three additional case suffixes. Like the others they are added always to substantive stems.

a. -pah, purposive. In terms of translation, this suffix has two meanings. In imapahmi runasimita yačas-kanki? 'For what purpose are you studying Quechua?' the reference is to purpose. In imapahmi čay kapuliyki? 'For what (are you exchanging or bartering) those cherries of yours?' the reference is to exchange.

b. *-rayku, causative*. The reference is to cause, reason, or motive behind an action. *imarayku mana iskuylata hamurankiču?* 'Why didn't you go to school?'; *čaytaqa yanapawanaykirayku quykin.* 'I'm giving you (this) so that you'll help me.'

c. *-pura, interactive*. This suffix does not mark a relationship between the marked word and another word, but rather between two or more persons or other referents implied by the substantive to which *-pura* is added: *nuqančispuraqa al̄intan yačana-kunčis.* 'We understand each other well.'; *paykunapuran rimanku.* 'they talked it over among themselves.'; *q"aripuran kayku.* 'We are both boys.'

The relator *-kama* sometimes replaces or follows *-pura*, without apparent difference in meaning: *warmikaman kayku.* 'We are both girls.'; *l̄ahtapurakaman kayku.* 'We're all from the same town.'

3. *Substantive derivation*. When certain derivational processes are applied to verb stems, new forms result which are considered substantives, since substantive suffixes can then be added to them. We distinguish here between two types of substantive derivation: 1) addition of a *nominalizing suffix*: *-y*, *-na*, or *-h*, and 2) addition of a *nominalizing sequence*: *-hti*, or *-spa*.

a. Nominalizing suffixes. These are *-y*, *process*, *-na*, *material*, and *-h*, *agent*.

Adding the process nominalizer *-y* to a verb stem forms words which refer to the action as a process: *mixuy* 'eating'; *Iank'ayqa manan sasaču.* 'Working (or work) isn't difficult'.; *unquyniyqa ñan q"aliyarunña.* 'My sickness is over.'

Adding the material nominalizer *-na* to a verb stem forms words which refer to matter (sometimes figurative) affected by the action: *mixuna* 'food'; *Iank'ana kas-kanču?* 'Is there any work?'; *runasimin yačanay kas-kan.* 'I have to learn (i.e. the learning of) Quechua.'; *puñunayki kanču?* 'Do you have a bed?'.

Adding the agent nominalizer *-h* to a verb stem forms words which refer to the doer of the action: *Iank'ah* 'worker'; *Iank'ahkunatan mixučis-kaniy.* 'I'm feeding the workers.'; *mixuhmi hamus-kaniy.* 'I'm coming to eat.'; *paqarin wilahniyki kutimusah.* 'I'll be back tomorrow to tell you that.'.

b. *Nominalizing sequences*. Adding the sequence *-hti* marks a verb stem as referring to an action which is *simultaneous* with another action. A substantive person marker always follows. The directional modals *-mu*, *-pu*, *-wa*, and *-su* often precede the sequence. *parahtinmi mana Iank'aniyču.* 'I haven't worked because it was raining.'; *čaxrayta Iank'ampuwahtiykiña ahata qusayki.* 'I'll invite you to have some chicha after you work in my field.'; *qulqita apamuwahtiykiqa papata qusaykiyá.* 'If you bring me money I'll give you potatoes.'; *mixunata qusuhtiykiqa ama časki-kunkiču.* 'When he gives you food, don't take it.'

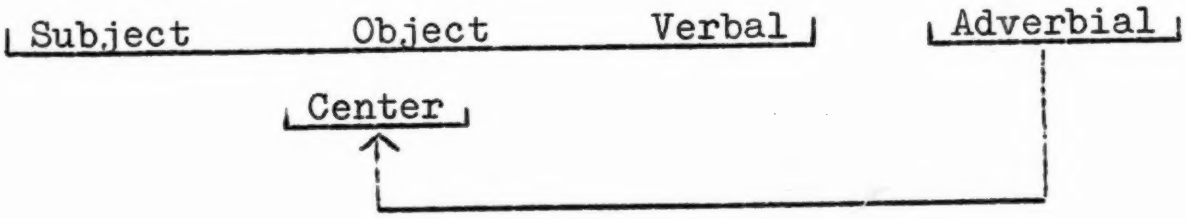
Adding the sequence *-spa* marks a verb stem as referring to an action which is in sequence, or *sequential*, with another action. A substantive person marker may follow, but this is not common. The directional modals *-mu*, *-pu*, and *-wa*, precede the sequence, but *-su* is notably anomalous, since it follows *-spa* and is in turn followed by *-nki*, a verb person ending. *munaspa mixuy, mana munaspaqa ama.* 'If you want, eat it, but if not, don't.'; *mixuyta tukuspaykiña puxIahqa rinki.* 'You'll go to play (a game) after you finish eating.'; *čay irqiqa waqaspan ris-kan.* 'That boy is walking along in tears.'; *mamayqa maqayuwaspan saqiywan.* 'My mother left me after she beat me.'; *kutimus-kaspan rikuruniy husiyčataqa.* 'I saw Josecito while I was coming back.'; *Iank'amunqa nispasunkin taytačaqa siqayun.* 'Dad left, after saying that you would work.'

Syntax. Adverbial and Adclause.

1. Adverbial functor. Three clause formulae were given in earlier units: equivalence, transitive, and intransitive, as follows:

Equiv.:	Subject	Complement	Verbal	Adverbial
Trans.:	Subject	Object	Verbal	Adverbial
Intr.:	Subject		Verbal	Adverbial

The adverbial functor present in all of these formulae is attributive to all of the remainder (or center) of the clause. This may be diagrammed as follows:



2. *Adverbs*. Forms, simple or complex, which function as adverbials are *adverbs*. Simple adverbs (i.e. uninflected stems) are relatively few in number and are semantically diverse. Most adverbs include suffixes which give an indication of meaning. Useful semantic categories are: time, place, direction, manner, purpose, cause, among others. Some simple adverbs are: *ña* 'already'; *naha* 'before'; *unay* 'a while ago'.

Case-marked forms also function as adverbials. Some of these fit the semantic groups just mentioned, e. g. *kaypi* 'here' is a place adverb. Others refer to purpose: *paypah* 'for him';

direction: *č'isiman* 'tonight', *wataman* 'next year', *qusqumanta* 'from Cuzco', *ratukama* 'shortly';
cause: *qanrayku* 'because of you';
instrumentality: *qulqiwan* 'with money', *lapiswan* 'with a pencil';
for example. Adverbs which include *-ta* are generally based on stems which also function as attributive elements in phrases: *sumahta* 'nicely', where the stem *sumah* is a substantive which often appears in phrases of the type *sumah sipas* 'pretty girl', *čiqahta* 'truly', but *čiqah runa* 'a real (not imaginary) man'.

Some adverbs are phrases: *qusqu rinaymanta* 'about my trip to Cuzco'; *rimay yačanaypah* 'in order to learn to speak'; *kay lapiswan* 'with this pencil'.

A very common adverbial type in Quechua is the substantive derived from a verb by adding the agentive nominalizer *-h*. Thus: *watuyu-kuh* 'visitor' occurs as an adverbial functor in *hamusah watuyu-kuh* 'I'll come to visit (i.e. as a visitor).'

Multiple forms may take the adverbial function, with each form often selected from a different semantic group. Thus, a time adverb and a manner adverb may appear in a clause, both attributive in the same way to the clause center:

kunanqa	ñak'aymi	waka	sayarirun
now	slowly	the cow	stood up
Adverbial		Subject	Verbal

3. Adclauses. Some adverbs are attributive to structures which themselves contain adverbs. In such a case, the adverb most closely related to the center is said to be an adverbial functor, and the less closely related adverb is said to be an adclause functor. This gives us a formula for a sentence in Quechua; it is made up of the following functors: a clausal (the clause containing an adverbial), and an adclause (attributive to the clausal):

nuqaqa ličita rantimunin naha	paqarin tutamantan matipah
I bought the milk a while ago	for tomorrow's breakfast
Clausal	Adclause

The clausal functor is, in form, often a complete clause, as in the above example, but it is sometimes a minor clause, containing only some of the functors in the clause formula:

č'isiqa	mink'a-kamuranin	paqarimpah
Last night	I called people together	to be ready for tomorrow
Adverbial	Verbal	
Clausal		Adclause

The nominalizing sequences -hti and -spa, discussed earlier in this unit, always mark adverbials or adclauses. Thus, in hamuhtiykiqa Iank'asunčis 'When you come we'll work.', the first word is adverbial, since no other adverb is present, but in hamuhtiykiqa, luwisawan rimasunčismi 'When you come, we'll converse with Luisa.', the same word is an adclause in function, since luwisawan is functioning as an adverbial within the clause. Similarly, p"awaspan riniy 'I'm going in a hurry.' contains an adverbial only, but čakrapi Iank'aspan, qayniwančayqa sayk'uniy. 'Because I was working in the fields, I got tired yesterday.' contains an adclause and a clausal.

EXERCISES

1.	maypin qayniwančay karanki?	iskuylapin karaniy. (wasi) (l̃ahta) (čaxra) (kay)
	runasimita yačarankičisču qaynimpa? (iskuyla - hamuy) (wasi - ripuy) (qusqu - riy) (liyiy - tukuy 'to finish')	arí yačaraykun. manan yačaraykuču.
	iča mamayta rikurankiču? (liwru - apay) (lapis - tariy 'to find') (siyaru - huqariy 'to pick up') (čaxra - l̃ank'ay)	arí rikunin. manan rikuniyču.
	ñaču mixunata mixurankiña? (mixuna - wayk'uy) (mixuna - quči-kuy 'to order') (karta - iskribiy 'to write') (kafiy -uxyay)	arí, ñan mixuniyña.
2.a.	pipahmi čay liwruta apas-kanki? (karta - iskribiy) (l̃ixl̃a - away) (saku - rantiy 'to buy') (liči - apay)	mayistrupahmi. (mariyača) (mamay) (turančis) (panayki)
	imapahmi čay papayki? (In exchange for what is your potato?) (siyaru) (kisu) (kapuli) 'cherry' (lapis)	sarapahmi. (qulqi) (uču) 'chili' (papa) (qulqi)
b.	l̃ank'ayta munankiču?	qulqiraykuqa l̃ank'asahyá. (If it's for money, I will.) (mixuna) (papa) kuka) (sara)

imaraykun mana iskuyl̄ata hamurankiču? (Why didn't you come to school?)	timpuyahtinmi. (Because it was late.)
	(paray)'to rain' (rit'iy) 'to snow' (čiriy) 'to be cold' (karu kay) (timpu kay) (čiri kay)
imaraykun mana runasimita yačamurankičisču?	unquspan mana istudyaraykuču, čaymi. (We didn't study because we're sick. That's why we didn't.)
	(l̄ank'ay) (puxl̄ay) 'to play (game)' (qusqu - riy) (waka - mičiy)
c. iskuylirupuraču kaypi tiyankičis?	arí, iskuylirupuratáh. arí, iskuylirupurakamatáh. arí, iskuylirukamatáh.
(wakiru) (q"ari) (warmi) (irqi) 'child, kid' (mayistru)	
pikunatah mixunatari mixunqaku?	nuqančispural̄an.
	(paykuna) (nuqayku) (qankuna) (mayistru) (warma) (kurah) 'adult'
3.a. imakunatan yačanki?	liyiyta, iskribiyta iman.
	(runasimi rima-, kastil̄anu rima-) (čaxra l̄ank'a-, kanasta ruwa-) (wayk'u-, awa-) (sara muč"a-, sipas muča- (to kiss) (rima-,taki- (to sing), huywi- (to whistle)

b. iman ruwana kas-kan? (what's the work?)	čaxran l̄ank'ana kas-kan. (the farm needs to be worked.) (qusqu - ri-) (l̄ixl̄a - awa-) (uwixa - nak'a-) (karta - iskribi-)
iman ruwanayki kas-kan?	wakan mičinay kas-kan. (čaxra - l̄ank'a-) (papa - al̄a -) to dig (almusay (lunch) - mixu-) (mati (breakfast) - tuma - (drink)
c. imamanmi hamus-kanki?	tapu-kuhmi hamus-kaniy. (l̄ank'a-) (mixu-) (puñu-) (qulqi maña-ku-)
	yanapahniykin hamus-kaniy. (watu-ku-)'to visit' (bali-ku-) 'to ask a favor' (rimapaya-) 'to talk to someone'
4 a. imanahtinmi mana papa kanču?	mana para kahtinmi. (because of lack of rain.) (muxu) 'seed' (al̄pa) (unu) 'water' (wanu) 'fertilizer'
parahtinqa wasita haykunki. (when it rains you'll go in the house) (čiriy ---- hampuy) (yarqay (to be hungry)---) (--- mixuna mixuy) (--- mati tumay) (č'akiy unu -----) 'to be thirsty'	awiri. nuqañayá. (okay. I will.)
b. imanaspan qulqita tukuranki? (How did you spend the money?)	siyaruta rantispan. (by buying cigarettes) (mixuna - mixuy) (aha - uxay) (lima - riy) (alqu - rantiy)

l̄ank'ayta tukuspaykičisqa wasita ripunkičis. (After you finish working you'll go home.) (mixuy--------------------iskuyla--------) (---------munay-----------wasi-----------) (runasimi-----------------------hamuy---) (---------yačay-----------qusqu----------) (kastil̄anu----------------lima-----------) (puriy----tukuy-----------kay----hampuy--)	awiri. ripusahkuyá. (All right. We will.)
5. imapahtah ahatari munas-kanki?	čaxra l̄ank'aypahmi. (wasi ruwa-) (papa aysa-) 'to hill' (sara kal̄ča-) 'to harvest' (kasara-ku-) 'wedding'
imapahtah kay papari? (sara) (lapis) (liwru) (rilux)	mixunapahmi. (ahay) (qilqay) (liyiy) (ura q"away)
imapahtah runasimitari yačas-kanki? (kastil̄anu) (inglis) (aymara)	qusqu rinapahmi. (ispaña) 'Spain' (estados unidos) (punu)
imapahtah lapistari munas-kankičis? (wasi - al̄ičay) (qulqi - munay) (istudyay)	karta iskribinaykupah. (tiyay) (liwrukuna rantiy) (mayistru kay)
pipahtah mixunatari qusah?	l̄ank'ahpahyá. (yačači-) 'teacher' (awa-) 'weaver' (puri-) 'traveler'
	l̄ank'ahkunapahyá. (puri-) (wayk'u-) 'cook' (miči-)
	kamači-kuhninčiskunapahyá. (muna-) 'friend' (l̄ank'a-) (yanapa-) 'assistant'
maytan ris-kanki?	l̄ahtatan ris-kaniy siyaruman. (čaxra --------- papa) (wasi --------- mixuna) (tinda --------- sirwisa) 'beer' (iskuyla --------- liwru) (urqu --------- l̄ama) 'llama'

maytatəh kunanri (ris-kənki)?
qəyniwənčay
paqəriṅ

kunanqa qusqutan (ris-kaniy) papa bindih.
(------------------------------------rəntiy)
(---------------------------- siyəru -----)
(qəyniwančay-----------------------------)
(-----------------------------kukə mask"ay)
(--------urqu----------------l̄amə-------)
(paqarin--------------------------mičiy)
(-------- asinda-------------uwixa -----)
(-------------------------------- ñak'ay)

imatan kay wata ruwasunčis?

runasimitan yačasunčis wataman qusqu rinančispah.
(kastil̄anu----------------------lima-------------)
(aymara ----------------------bolibiya----------)
(inglis ----------------------unibersidəd haykuy)
(qulqi huñuy (to save)---------------------)
(---------------------------------qusqu ripuy)

imaynapin liwruta činkačiranki?
(How come you've lost the book?)

iskuylata ripus-kaspən činkačiniy ñampi qaynimpa.
(I lost it on the road the other day while I was going to school).
(-------- hamuy ------------------------)
(-------------------------------------naha (earlier)
(klasi ------------------------- punku----------)
(-------- haykumuy ------------------ kunan)
(wasi---)
(-------- kutipuy ----------- ñan ----------)

Conversation

1. A. Which way is Urubamba?
B. It's this way.
A. Doesn't that road over there go there too?
B. Yes it does. The two road meet over that mountain.
A. Oh! I didn't realize that.
B. Haven't you been in Urubamba yet?
A. No. This is the first time I've gone. Is it behind
that mountain then?
B. That's right. Urubamba is in a valley (wayq'u).

2. A. How's Urubamba?
B. It's beautiful and warm (q'uñi).
A. What do they grow (wiñačiy) there?
B. They grow corn, potatoes, cherries and apples (mansana).
A. Are you going there now?
B. No, I'm not. I'm going to Maras for salt (kači)
A. Are there candies there? I need some.
B. Yes, there are. If you want I'll bring some for you.

Listening-In

Huh tutamantan qusqu čikuča huh gringačata pusan sahsaywamanta ruynaskuna rikučih.

čikuča. siñura, propinata quyuway, al̄ipas sahwaywamanta pusasayki.
gringača. kayqa, čikuča. čayri al̄intaču ruynaskunata rikunki?

č. arí, siñurača. sapa kutinmi pusaniy turistakunata.

g. hakuyá č"aynaqa. maypitah kas-kanri?

č. čahay muqu patapin kas-kan. rikus-kankiču. mal̄kikunah q"ipanmantan rixurimus-kan.

g. čiqahtatáh. čaypas nišu q"atamá. sasa siqayčá kas-kan.

č. manan sasa siqayču. kayčal̄an kas-kan, čayqa ratul̄an čayarusun.

g. rihsinkiču kay mal̄kikunatari?

č. riki. iwkalistukunan. q"awariy q"ipančista. qusqutaqa mal̄kikunan muyuyus-kan.

g. čiqahtatáh. urqukuna ima muyuyus-kasqa. awiyumpis limamanta čayaramus-kanña.

č. arí. las nuywitan čayamun sapa tutamantan.

g. kayču sahsaywaman?

č. arí, kaytáh. haku l̄apan ruynaskunata puriramusunčis.

g. munaymá inka pirqakuna kasqa rumimanta ruwasqa.

č. kunanqa haku činkanata haykusunčis.

g. amarahyá. p"ututarah hurqurusah.

čikuča	'little boy'
grinqa	"grinqa" (American girl)
ruynas	'ruins'
prupina	'tips'
turista	'tourist'
muqu	'hill'
q"ata	'slope'
siqay	'to climb'
iwkalistu	'eucalyptus'

las nuywi	'nine o'clock'
pirqa	'wall'
rumi	'stone'
činkana	'cave'
p"utu	'photograph'
hurquy	'to take (out), remove'

Dictation

kunanqa čimčiruta rikučisaykičis. qusqumanta rinkičis čayqa yaqa dusikama puriymi čakipi. hatun ñanmi ris-kan q"urqur urqunta. čaynintan čimčiru runakuna purinku sapa p'unčay. tutamantanmi qusquta haykunku bindinata apaspa, ranti-kuyta tukuspatahmi kutipunku tayrinta. purinapahqa q"atan sasa siqana, urayuymi ičaqa p"asilčal̄a. urqu patamanta q"awarihtiykin čimčiruqa pampa uraypi kas-kan. čaypin wasikuna mal̄ki-mal̄ki uxupi kas-kan. intih siqamunan larumantan urqukuna muyuyamus-kan, intih haykunan larumantahmi ičaqa waypun asindawan tupapuras-kan. čimčiruqa ayl̄un yaqa pusah waranqa runayuh, čunka iskayniyuh ayl̄upi t'aqasqa. urqu k'učupin piwiray quča kas-kan asul unuyuh. l̄ahtatahmi ayl̄upunqupi kas-kan, čaypin nukliyu iskuylapis kas-kan. karu čimpamantan hatun rit'i urqukuna rixurimus-kan yurahta čihčirispa. čay rit'i urqu tuku-kuypitahmi mačupixču kas-kan.

dusi	'at noon, twelve o'clock'
hatun	'big, large'
q"urqur	'Ccorcor (name of a mountain)'
q"ata	'slope'

urayuy	'to go down'
p"asil	'easy'
waypun	'Huaypo (name of an Hacienda)
tupapuray	'to be adjacent'
k'uču	'corner, bottom'
asul	'blue'
unu	'water'
ayl̃upungu	'Ayllupongo (one of Chinchero's ayllus)
nukliyu iskuyla	'Nucleo escolar (rural school system in Peru)
čimpa	'front, the other side, beyond'
yuraq	'white'
čihčiy	'to smile'

UNIT SIX

DIALOGUE

A farmer goes to his neighbor's house to ask for help in plowing his field.

F.	Is anybody home?	mumúy
	Is anybody home? Someone is visiting you.	mumúy, hampusqayki.
N.	to pass, happen, go	pasay
	Come in.	pasay-kamuy, taytáy.
F.	to bite	kaniy
	angry, mad	p"iña
	I'm afraid your dog is going to bite me. He looks fierce.	alquykitah kaniruwanman. p"iñapasčá kaṣ-kan.
N.	to keep away, protect, prohibit	hark'ay
	I'll keep him away from you so he won't bite you.	nuqayá hark'asayki, čayqa manan kanisunkiču.
	outside, exterior topside	hawa
	Why don't you go inside the house instead of just standing outside?	wasi uxuman pasayu-kuy, ama hawal̄apiqa sayayču.
F.	Thanks, sir.	yusulpayki, urpil̄áy.
	Excuse me.	dispinsaykimanta.
N.	seat, top, border, bank, shore	pata
	Would you sit down here, please.	kay patačapi tiyayu-kuy.

	warm	q'uñi
	to be warm	q'uñiy
	cold	čiri
	to be cold	čiriy
	And warm yourself, you must be cold	q'uñiri-kuy ima, čiriramusunkičá.
F.	a little bit	čika
	to stay with someone	tiyapayay
	to rest, breathe	samay
	in the manner of, like, a while	tumpa
	All right I'll stay here for a while to get some rest.	huh čikanta tiyapayarusaykipasyá samayuh tumpa.
N.	cooked food (like potatoes)	wayk'u
	to cook	wayk'uy
	to serve, pass, invite	hayway
	to help oneself	haywa-kuy
	Would you like to have some cooked potatoes? Help yourself.	iča hina wayk'učal̄atapis haywari-kuwahču?
	lunch; to eat lunch	almusay
	Lunch will be ready very soon too.	ñan almusaypis čayarunqaña.
F.	to be hungry; hunger	yarqay
	I'm hungry	yarqawas-kan
	Thank you. I was hungry.	yusulpaykisunkičis. yarqawas-karanmi kampis.

	tropical valley; jungle	yunka
	son (man's)	čuri
	How's your son who's been in La Convención?	al̄iĺanču yunkapi čuriykiri kas-kan?
N.	He's fine.	al̄il̄ansi kas-kan.
	a few days ago	qayna
	to receive	časkiy
	to guess	watuy
	to miss; find out	watu-kuy
	I got his letter just the other day in which he asked about you.	qaynal̄an kartantapis časkiniy, čaypin qanmantapis waturi-kamusqasunki.
	married man	warmiyuh
	He says he's married already.	warmiyuhñas kapun.
F.	They say so	as
	to live (exist)	kawsay
	I've heard that too. I hope they'll find a nice life.	as, as, ninkun. al̄intayá kawsa-kučunku.
	to cost	baliy
	to implore, ask a favor	bali-kuy
	Please, I'd like to ask you a favor.	al̄iču baliyu-kusayki.
N.	Go ahead. What can I do for you?	bali-kuyá. imal̄ataču kahtinqa.
F.	Monday	lunis
	to plow	yapuy

	to help someone to plow	yapuy-siy
	work or anything to be reciprocated	ayni
	Would you please help me to plow my field this Monday, so that I can repay you in the same way.	urpi sunqu, kay lunista yapuray-simuwankimanču aynil̄apah?
	all right	maski
	to cooperate	ayniy
	to cooperate with others	aynipa-kuy
	All right, I think it's a good idea to cooperate with you.	maski aynipara-kamusaykipasyá.
	uncle	tiyu
	free, vacant	qasi
	to be free	qasiy
	My uncle will have free time by then, so maybe he could help us too.	tiyuypas qasinqan, paypis yanaparamuwasunmampasčá.
F.	I hope	ančačus
	I hope he could.	ančačus kanman.
	furrow; line, column	waču
	to furrow	wačuy
	to defeat; to be able to complete	atipay
	all three of us (incl.)	kinsantinčis
	Since we're going to furrow also immediately after plowing, the three of us would be able to finish the work.	wačustin imal̄añatah ruwamusunčis čayqa, kusatayá riki atiparamusunčis kinsantinčismantaqa.

N.	it reminds me	ansil̃ay
	flute	qina
	to leave, abandon	saqiy
	By the way, why don't you take back your flute which you left here the other day?	ansil̃aypis, qayna qinaykita saqis-karanki čaytawan apari-kapul̃ayña.
F.	I'll just leave it still.	hinal̃arah kačun.
	to go back, return	kutiy
	then, at that time	čayña
	I'll be dropping by here sometime, so I can pick it up then.	kutimus-kasahčá, čayña apa-kapusah.
	Don't forget to come this Monday.	hamunkipuniyá lunistaqa.

6.6

Dialogue Review

F. mumúy, hampusqayki.

N. pasaykamuy, taytáy.

F. alquykitah kaniruwanman. p"iñapasčá kas-kan.

N. nuqayá hark'asayki, čayqa manan kanisunkiču.
wasi uxuman pasayu-kuy, ama hawal̄apiqa sayayču.

F. yusulpayki, urpil̄áy. dispinsaykimanta.

N. kay patačapi tiyayu-kuy. q'uñiri-kuy ima, čiriramusunkičá.

F. huh čikanta tiyapayarusaykipasyá samayuh tumpa.

N. iča hina wayk'učal̄atapis haywari-kuwahču. ñan almusaypis
čayarunqaña.

F. yusulpaykisunkičis. yarqawas-karanmi kampis.
al̄il̄anču yunkapi čuriykiri kas-kan?

N. al̄il̄ansi kas-kan qaynal̄an kartantapis časkiniy, čaypin
qanmantapis waturi-kamusqasunki. warmiyuhñas kapun.

F. as, as, ninkun. al̄intayá kawsa-kučunku.
al̄iču baliyu-kusayki?

N. bali-kuyá. imal̄ataču kahtinqa.

F. urpi sunqu, kay lunista yapuray-simuwankimanču aynil̄apah?

N. maski aynipara-kamusaykipasyá. tiyuypas qasinqan, paypis
yanaparamuwasunmampasčá.

F. ančačus kanman. wačustin imal̄añatah ruwamusunčis
čayqa kusatayá riki atiparamusunčis kinsantinčismantaqa.

N. ansil̄aypis, qayna qinaykita saqis-karanki čaytawan
apari-kapul̄ayña.

F. hinal̄arah kačun. kutimus-kasahčá čayña apa-kapusah.
hamunkipuniyá lunistaqa.

GRAMMAR

Morphology.

1. Enclitics: -puni; -ña, -rah; -pis, -pas. We present here three orders of enclitics which have some flexibility of position with respect to each other: order 1 may change position with order 2; order 2 may change position with order 3. But order 1 always precedes order 3, unless, as in some cases, elements of 3 and 2 are present, in that order. The student is reminded that enclitics are added to verbs, to substantives, and also to particles.

a. Order 1: -puni. The use of -puni implies emphatic certainty, often about identity: agustupiqa wayramumpunin. 'In August there's always a lot of wind.'; qampuniyá riki lapisniytaqa huqariruranki. 'Surely you are the one who took my pencil.'; kunankamaqa ñapuničá čayanña. 'He must have arrived by now.'

b. Order 2: -ña, -rah. These are stative enclitics: -ña implies a change in a state or action; translation may be 'already', 'now', 'then': ñan mixuniyña. 'I've already eaten.' paqarinña l̃ank'ahqa risun. We'll go to work tomorrow.' amaña apamuyču. 'Don't bring any more.' -rah means that a state of action remains unchanged; translation may be 'still', 'yet'. ayčayqa kas-kanrahmi. 'I still have some meat.'; taytayrahmi qarpamunqa. 'My father will irrigate first.'; manarahmi mixunaqa čayanču. 'The meal isn't ready yet.'

c. Order 3: -pis, -pas. These are additive enclitics. A translation of 'and', 'too', or 'also' is usually suitable for *-pis*; a translation of 'and', 'but', 'although', or 'perhaps' may be appropriate for *-pas*. Additive enclitics mark a form as coordinate with (or added to) another similar form:

-pis: *mayrahčá hamunqapis.* 'I don't know at what hour he'll come (but he too will come).'; *nuqapis qusqutaqa risahmi.* 'I'll go to Cuzco too.'; *nahapis paraqa čayamunmi.* 'It was raining earlier too.'

-pas: *parangapasčá.* 'But it may rain.'; *wakatapasčá qatimus-kan.* 'Perhaps he's bringing the cows.'; *manapasčá hamusahču.* 'Perhaps I won't come.'

Examples of some irregular orders: *-ñapuni*: *qil̄al̄añapunin čay irqiqa.* 'That boy is very lazy.'; *-rahpuni*: *karurahpunin kas-kan.* 'It's still very far away.'; *-pasña*: *paypasñaqa ruwanmán.* 'He's the one who could do it.'; *-pasrah:* *unumampasrahqa riru-wah.* 'You should go for water first.'

2. *The inclusive suffix -ti*: In Unit 5, *-hti* was referred to as a nominalizing "sequence", because it consists of two suffixes: *-h*, a suffix of simultaneous aspect, which is in the verb pattern, and *-ti*, a nominalizing suffix. After *-h*, *-ti* marks the condition referred to by the verb stem as a background condition, against which some action (usually referred to in an accompanying clause center) is occurring. The import of *-h* in this combination is that the background action is simultaneous. As mentioned in Unit 5, substantive person reference suffixes always follow *-ti*: *hamuhtiyki* 'if (or when) you come'.

-ti also occurs after two other aspect suffixes, *-n*, *absolute* aspect, and *-s*, *static* aspect. But the conditions are curious. After *-nti* and *-sti*, only *-n*, the 3rd person singular suffix, occurs. The stems to which *-nti* sequences are added are more commonly observed as substantive stems, though here they function as verbs: *wayqintinmi kayku.* 'We are brothers.' Caution is advised in interpreting the meanings and functions of forms which include *-ti*, since they tend to vary according to the context: *punčuntin hamunki.* 'Come with a poncho.'; *l̃ahta masintinmi kanku.* 'They are from the same town.'; *papantinta čaxrata qusayki.* 'I'll give you the land, including the potatoes growing on it.'; *čaxrantin papata qusayki.* 'I'll give you the potatoes from the whole field.'; *l̃ank'astinmi čaxrataqa čayamusah.* 'I'll work in the field as soon as I arrive.'; *činčiruta hamuspayqa hinastintan purimusah.* 'When I get to Chinchero I'm going to walk around everywhere.'; *č'isintan mačayuyku, paqaristintah uma nanaypi kayku.* 'We got drunk one night, and the next day we had a headache.'

The meaning which seems to pervade occurrences of *-ti* is "inclusive" in nature, with implications of totality, spatial inclusion of one thing in another, or identification of two elements as members of the same category.

3. *Directional Modals*. The meaning of a Quechua verb stem can be modified in various ways by the addition of base-forming or *modal* suffixes. One sub-group of *directional modals* permit the speaker to indicate spatial relationships as part of his utterance. They serve, in other words, as focal gestures referring to directions. Since this vocal "pointing"

often indicates a person as the object of the action (though not necessarily so), the student may wish to think of some directional modals as having the same function as object pronouns in English. But this is only sometimes true and then only in a semantic sense.

The following chart gives the position of directional modals with respect to each other. This order never changes within a single word.

1	2	3	4
Translocative	Benefactive	Cislocative	Injunctive
-mu ~ -m	-pu	-wa	-ču
		Index	
		Speaker:-	
		-sa ~ -sah	
		Group:	
		-su	

The form -m, in order 1, occurs only immediately preceding order 2, giving the sequence -mpu.

a. Translocative: -mu ~ -m. The use of this element implies reduction in the distance between one object or person and another object or person, and that such reduction affects one party in the pair, in order to carry out the action: p"away taytaykita waharamunki; čahay čimpapin lank'as-kan. 'Go and call your father; he's working over there.'; p"uyun kas-kan. paramunqapasčá. 'It's cloudy. Perhaps it will rain.'; p"awayčis. rinkičis. hinaspa čahay runata maqamunkičis. 'Hurry! Go on! And beat up that man!'.

b. *Benefactive: -pu*. This modal indicates that an interested party (person, place, or object) is affected by the action: *čaxraykitaqanuqan l̃ank'apuyki.* 'I worked your field for you.'; *huwispapiqa nuqan rimapuniy paymantaqa.* 'At court, I spoke (to the judge) on his behalf.'; *wakaykita qati-kapuy. manan astawanqa hark'aymanču.* 'Take your cows. I can't take care of them anymore.'; *l̃ahtaykita kutipuy.* 'Go back where you came from.'.

-pu may be preceded by the translocative modal in the form *-m*, as mentioned earlier, in which case both meanings are present: *hayk'ahmi wask"ayta apampunki?* 'When are you going to bring back my rope?'.

c. *Cislocative: -wa*. When used without other directional modals, *-wa* means simply that the speaker or his group is affected by the action: *t'antata quway.* 'Give me some bread!'.

Preceded by the benefactive modal, *-wa* marks 1st person as an interested party: *qulqiyta qupuway.* 'Give me back my money.'.

Preceded by the translocative modal, the presence of *-wa* shows 1st person to be one of the parties in the spatial relationship to be reduced: *hakučis, hinaspa, čaxrata rikučimuway.* 'Come with me and show me the field.'.

Translocative, benefactive, and cislocative may all appear in a single word: *čaxrata rispaykiqa papayta q"awa-rimpuwanki.* 'When you go out to the field take a look at my potatoes on your way.'.

d. *Index: -sa ~ -sah; -su*. By the use of one of these suffixes the speaker "points" away from himself. These elements are freely combined with translocative and benefactive modals.

Speaker index. The two forms of this suffix have different distributions.

-sa is always followed immediately by *-yki*, 2nd person reference, and the meaning is that action by the speaker will affect the person addressed, an 'I - you' relationship. The contrast between *quyki.* 'I give you' and *qusayki.* 'I will give you' reveals that, in a sense, the pointing involved in *-sa* is toward future time as well.

The form *-sah* occurs when *-yki* does not follow, but no other person reference takes its place in the same word, such reference being made if necessary in another part of the sentence: *kay liwruta wayqiyman qusah.* 'I'll give this book to my brother.'; *kunanqa čaxraytan l̄ank'asah.* 'Today, I'll work my field.'.

The 1st person actor implied by forms with *-sah* may be pluralized by adding *-ku*: *kunanqa mal̄kitan kumpasahku.* 'We (excl.) will fell the tree now.'. The 'I - you' sequence *-sayki* may add the plural suffix *-ku*, in which case the relationship is 'we (excl.) - you (sg. or pl.)', or it may add the plural suffix *-čis*, giving the relationship 'I - you (pl.)'.

Group index. The form *-su* appears in two main combinations within single words.

-sun, where *-n* aspect follows, implies a gesture on behalf of the speaker's group: *haku tarpusun.* 'Come on, let's plant.'. Somewhat redundantly, the plural suffix *-čis* may be

added with no observable difference in meaning. Time in both cases is present or future; and the suffix *-ra*, past time, never occurs in the same word.

-sunki, where *-nki*, 2nd person reference follows. Here the addressee is pointed to as the object of the action, but the actor is 3rd person: 'He - you'. Though future time may be implied, this is not obligatory: *paymi watu-kusunki.* 'He asked about you.'; *ñañaykiña apamusunki ličitaqa paqarin.* 'Your sister will bring you milk tomorrow.' With *-sunki*, *-ra*, past time, may occur: *pin maqamurasunki?* 'Who went and hit you?'

Generally only the plural *-čis* follows *-sunki*, the plural *-ku* occurring very rarely: Meaning is then 'he - you (pl.)' or 'they - you (sg.)'.

e. *Injunctive: -ču*. The concept of 'indirect command', asking the addressee to pass on a command to another person, best fits occurrences of this suffix. It is always followed by *-n*, absolute aspect: *sul̄k'aykita niy. mahči-kučun.* 'Speak to your younger brother. Have him wash himself.'. The plural *-ku* is normal, since the addressee does not participate in the action ordered: *ripučunku čay runakuna.* 'Tell those men to go home.'

Preceded by *-wa*, the meaning is that the 3rd person will act on the speaker: *kurahniykita niy. unuta apamuwačun tumanaypah.* 'Speak to your older brother. Have him bring me some water for me to drink.'.

Index modals never accompany *-ču*, but *-mu* and *-pu* do so frequently.

4. -mu and -pu as controlling suffixes. In a later unit, -mu and -pu will be shown to interact with certain 'auxiliary roots', ka-, ku-, Qa-, and Qu-. This is a complicated matter better left for explanation in a different context. However, some combinations of this kind are necessarily included in natural dialogues and exercises, as the student will have noticed already. For the present, the student need only know that the two suffixes never follow ku- or Qu- immediately, but may follow ka- or Qa-. It is reasonably safe to ignore the meanings of the four auxiliary roots until such time as they are further described, provided the student pays close attention to occurrences of -mu and -pu.

Syntax.

1. Reference. A final basic clause type in Quechua may be represented by the formula:

Subject	Referent	Verbal	Adverbial

The criterion for this referential clause is that the verbal functor will contain one or more of the directional modals except for -ču. The referent functor is frequently absent from actual occurrences, but when it is overt it ordinarily contains a relator such as -man, -pah, -manta, or -ta. This does not mean that all forms containing such relators are referents; the requirement is that the accompanying verbal must contain -mu, -pu, -wa, -sa, -su, or a permitted combination of these. For example, nuqan rimapuniy paymantaqa. 'I spoke on his behalf.' contains paymanta functioning as a referent. But qusqumantan hamus-kaniy. 'I'm coming from Cuzco.' is an intransitive clause, with qusqumanta functioning as an adverbial.

EXERCISES

1.a. paqarin liwruta apamusahkuču?	riki, apamunkičispunin.
(čaxra - l̃ank'ay) (uwixa - mičiy) (iskuyla - ripuy) (wasi - hamuy) (runasimi - yačay)	
imaynatah timpu agustupiri?	agustupiqa wayramumpunin.
(fibriru 'February') (mayu 'May') (huniyu 'June') (berano 'Summer') (inbirno 'Winter')	(paray) (usariy 'to stop raining') (qasay 'to frost') (q'uñiriy) (čiriy)
hinatayá lapisniykitaqa mañayuway.	manapunin mañaykimanču imaraykupas.
(siyaru - quy) (qulqi - manuy 'to lend') (aha - bindiy) (p"uspuru 'match' - mañay)	
pitah qulqiytari hurqurun?	robertočapuniyá riki. payl̃atáh laruykipi kas-karán.
(liwru - pakay 'to hide') (laranxa 'orange' - mixuy) (siyaru - pitay) (sirwisa - uxyay) (misk'i - č'unqay)	(mariyača) (albertoča 'Alberto') (kay sipas) (kay wayna) (irqikuna)
b. ima urasñan kas-kan?	ñan las učuña.
	(las nuywi) (las diyas 'ten o'clock') (las onse 'eleven o'clock') (las dose 'tweleve o'clock') (la una 'one o'clock') (las dos 'two o'clock') (las tres 'three o'clock')

siyaruta pitasahču? (mixuna - mixuy) (punku - wisq'ay) (bintana - kičay) (iskuyla - ripuy)	amarah. kafiytarah uxyay. (unu - apamuy) (hawa - l̃uhsiy) (punku - wisq'ay) (čaxra - l̃ank'ay)
kafiyta munankirahču? (tiy 'tea') (asukar 'sugar') (kači 'salt') (hampi 'medicine') (unu)	amaña. arí, munas-kanirahmi.
ñaču mixurankiña? (istudyay) (samay) (matiy 'to have breakfast') (almusay) (tukuy)	ñan mixuniyña. manan mixuniyrahču.
mixuyta tukunkiñaču? (runasimi - yačay) (kastil̃anu - atiy) (qilqay - tukuy) (mixuna - wayk'uy) (siyaru - rantiy)	arí, ñan. manarahmi.
karurahču qusquman ka-kus-kan? (yunka) (q"iswa 'valley') (p'isah 'Pisac') (ul̃antaytambu 'Ollantaytambo') (mačupixču)	arí, karurahmi kas-kam. manan karuču. kaybal̃añan.
imaynan čay sirwisa kasqa? (kafiy) (mixuna) (laranxa) (uču) (čumpa 'sweater')	čiril̃añan kasqa. (rup"a) (sumah) (misk'i) (haya 'hot') (q'uñi)
c. unutan munas-kaniy. (siyaru) (kafiy) (qulqi) (wasi)	nuqapis (munas-kanin). (pay) (paykuna) (nuqa) (nuqayku)

karču aha kay l̃ahtapi? (sara) (uwixa) (wal̃pa) (kawal̃u 'horse')	arí kanmi. kukapis, siyarupis kanmi. (triyu, kiwña 'quinua') (waka, k"uči 'pig') (urpi, patu 'duck') (l̃ama, asnu 'donkey')
pipas wasita hamuranču? (uruwamba - riy) (waka - mičiy) (wasi - haykuy) (hawa - l̃uhsiy)	manan pipas hamunču.
maytapas (rirankiču) qayniwančay? (kunan) (paqarin) (naha tutamantan) (kunan č'isin)	manan maytapas (riniyču).
manaču imatapis aparanki? (ruway) (wil̃ay) (tapuy) (urariy)	manan imatapis apaniyču.
hayk'atan qulqita apasah? (runtu 'egg' - rantiy) (siyaru - pitay) (papa - mixuy) (misk'i - quy)	hayk'atapis apay, manan imanampasču.
hayk'ahpas limata rinkiču? (ayakuču) (kitu 'Quito') (čile 'Chile') (mexiko 'Méjico')	manan hayk'ahpas risahču.
qusqutari rinkiču? (sahsaywaman) (mačupixču) (ul̃antaytambu) (p'isah)	manan qusqutapis risahču.

kayta taytaykiman qunki. (mama) (qusa) (warmi) (čuri) (ususi 'daughter')	awiri. ičaqa manapasčá munanqaču.
tayrinqa paramunqapasčá. (tuta - rit'iy) (p'unčay - rup"ayay) (paqarin - paray) (tutamantan - qasay) (č'isin - čiriy)	yaqapasčá.
2.a. yarqahtinqa hampunki. (č'akiy 'to be thirsty') (puñuy aysay 'to be sleepy') (čiriy) (rup"ariy 'to be hot') (apiyay 'to get wet')	awiri. mana yarqawahtinqa manatahčá.
b. wayqiykiču čay wayna? (tura - wayna) (ñaña - sipas) (pana - siñurača) (amigu - wiraquča)	arí. paywanqa wayqintinmi kayku. (panatura) (ñaña) (wayqipana 'siblings') (amigu 'friend')
imantinmi l̃ank'ah hamusahku?	taxl̃antin hamunkičis. (qurana 'hoe') (wask"a) (ič"una 'sickle') (pala 'shovel')
	taxl̃antin. wakantin ima hamunkičis. (wask"a, ič"una) (pala, piku 'pick') (qurana, kustal 'sack') (qina, tambur 'drum')
punčuntinču hamusah? (kamisa 'shirt') (l̃ixl̃a) (tambur) (č'ul̃u 'cap')	riki punčuntinyá, sakuntin ima. (kurbata, 'tie') (warak'a 'slingshot') (pututu 'pututu') (punču)

čaxrantinpiču papa kan?	arí, čaxrantinpin.
(puna - l̄ama) (urqu - ič"u 'straw') (peruw - iskuyla) (yunka - mal̄ki) (mundu 'world' - runa)	
c. l̄ukul̄ayá čaxrataqa hamunki.	riki. l̄ank'astil̄anñan čayamusah.
(iskuyla) (inlisa) (plasa 'market') (wasi)	(yačačiy) (misa uyariy 'to attend the mass') (rantiy) (mixuy)
alquču kanirasunki?	arí. alqun kanistin p"awayamuwan.
(miči - račay 'scratch') (kawal̄u - hayt'ay 'to kick') (waka - wahray 'to gore') (luwis - maqay)	
imatan qusqupi ruwarankičis?	martispin čayayku, paqaristintah mačupixčuta riyku, minč"astintah kutimpuyku.
	(mirkulis 'Wednesday' - čínčiru) (huywis 'Thursday' - uruwamba) (birnis 'Friday' - urkus) (sawaru 'Saturday' - sahsaywaman)
3.1. p"away taytaykita yanapamunki, čahaypin l̄ank'as-kan.	awiri, yanapamusahyá.
(mixučiy 'to feed' - samay) (uyariy - rimay) (tapuy - kay) (wahay - tiyay) (pusay - l̄ank'ay)	
kayman apamuy čay liwruta.	ančáy, apamusahyá.
(wixč'uy 'to throw' - lapis) (hayt'ay - bula) (pusay - alqu) (aysay - kawal̄u) (apay - mixuna)	

maymanmi wixč'umusah kay rumita?	hawaman wixč'umuy.
(čuray 'to place'- liwru) (saqiy 'to leave'-waka) (waqayčay 'to keep'-qulqi) (hič'ay 'to throw'- unu)	(misa pata 'on the table') (urqu) (wasi) (pampa)
kaypi tiyay.	qantah čahaypi tiyamuy.
(kay) (liyiy) (l̄ank'ay) (mixuy)	
3.2. hayk'ahmi limata kutipunki?	paqarinmi kutipusah.
(iskuyla - haykuy) (waka - bindiy) (wasi - riy) (čaxra - tukuy)	
ima urastan iskuyla tukupunqa?	kunal̄anmi tukupunqa.
(warmakuna - l̄uhsiy) (l̄ank'ahkuna - samay) (awiyun - kutiy) (mayistru - kaykuy)	
kay qinaykita apa-kapuy.	qupuwayá, apa-kapusah.
(taxl̄a) (puska 'spindle') (liwru) (lapis)	
al̄iču uwixayta mičipuway.	awiri, mičipusaykiyá.
(čaxra - l̄ank'ay) (liwru - quy) (wawa - yačačiy) (tayta - yanapay) (karta - iskribiy)	
tiyuykih uwixantawan mičimpunki.	ančáy, mičimpusahyá
(waka - qatiy) (čaxra - l̄ank'ay) (wasi - q"away) (papa - al̄ay) (punču - apay)	

3.3. napaykuykin, taytáy. (mamáy) (urpil̃áy) (wiraquča) (siñurača)	nuqapis napaykul̃aykitahmi, mamáy. (taytáy) (urpil̃áy) (siñuráy) (urpil̃áy)
ančatan muna-kuyki. (wal̃uy 'to like') (k"uyay 'to care about') (sintiy 'to care about') (yuyariy 'to think of')	nuqapis č"aynal̃atatatahmi muna-kuyki.
ima niwankin?	alil̃anču niykitáh. (awmarya) (imaynal̃an 'Hello') (kayl̃apiču 'Hello there') (kayl̃atacču 'Hello there') (sumahl̃aču 'Hi')
lapisniykita mañaway. (qulqui - manuy) (liči - bindiy) (unu - quy) (punču -- mañay)	awiri, mañasaykiyá. manan mañaykimanču.
astawan unuta quwayku. (kafiy - hayway) (almusay ' qaray 'to feed') (qulqi -- manuy) (runasimi - yačačiy)	maski qusaykičispasyá. manan quykičismanñaču.
mixunata quwayčis. (kwintu 'tale' - wil̃ay) (kuka - bindiy) (iskuyiata - q"awačiy 'to show') (qusqu l̃ahta - rikučiy)	hamuyá, qusaykiku. manan quykikumanču.
hamuy huhta wil̃asayki. (misk'i -- quy) (uyayki - q"away) (kiru 'tooth'- hurquy) (saku - č'utiy 'to take off') (čahay - pusay)	imatatah wil̃awankiri? (hayk'ata - quy) (imata - q"away) (imawan - hurquy) (imapah -- č'utiy) (mayta - pusay)

liwruykutari qupuwankikuču? (mixuna - wayk'uy) (uwixa - ñak'ay) (wasi - al̄ičay) (aha - rantiy)	riki. ičaqa asl̄atawanña qupusaykičis.
manaču p'ačatari rantipuwankičis? (mal̄ki - plantay 'to plant') (l̄ama - mičiy) (mati - ruway) (punču - away)	riki, manačus. rantipusaykikun.
pin maqarasunki? (p"iñačiy 'to offend') (waqačiy 'to make cry') (mančačiy 'to frighten') (uyway 'to bring up')	wayqiymi maqawan. (tiyahmasiy) (warmayanay 'love') (ñak'ah 'pistaco') (taytamamay)
pikunan yanaparasunkičis l̄ank'ayta? (quy - liwrukuna) (yačačiy - kastil̄anu) (pusay - sahsaywaman) (tapuy - sutiykičis)	wasimasiykunan yanapawanku. (mayistru) (iskay sipas) (iskay wayna) ((huh wiraquča)
pin runasimitaqa yačačiwančís? (kustal - mañay) (aha - hayway) (ruynas - rikučiy) (inglis - yačačiy) (al̄pa - rakiy 'to distribute')	mayistrutáh yačačiwančís. (wasimasinčis) (doña isawil) (husiyča) (huh gringu) (hatuntaytančis 'our grandfather')
pitah paqarinri yanapasunki? (mask"ay) (suyay) (ayniy) (watu-kuy)	don luwismi yanapawanqa. (huh amiguy) (margarita 'Margarita') (don bixtor 'Victor') (rihsisqay 'someone familiar')
pitah sahsaywamantari rikučimuwanqaku? (mixuna - apay) (aymara - yačačiy) (qulqi - manuy) (al̄pa - quy)	čufirmi rikučimusunkičis. (bixtukača 'Victoria') (punu l̄ahtayuh runa) (qulqiyuh runa) (asindayuh wiraquča)

	pitah qusqutari pusawasunčis?	qusqu l̄ahtayuhkunan pusawasunčis.
	(misk'i - quy) (wasi - bindiy) (čaxra - yanapay) (taxl̄a - mañay)	(qusqu siñurača) (wasiyuh) (tiyunčis) (wasimasinčis)
	paykunan čaxrataqa yanapamusunkiku.	al̄inyá riki yanapamuwanqaku čayqa.
	(l̄ahta rikučiy) (papa apay) (sara quy) (iskuyla q"awačiy)	
3.4.	imatan luwisača ruwanqa?	unuta apamučun.
		(almusay - ruway) (l̄ixl̄a - away) (wasi - pičay) (waka - č'away 'to milk') (qusqu - riy)
	imatan irqikuna ruwanqaku?	taytankuta yanapamučunku.
		(iskuyla - ripuy) (uywa 'animal' - mičiy) (kapuli - pal̄ay) (sutinku - qelqay) (wasi - hamuy)
	pitan pay pusamusunki?	mariyačata pusamuwačun.
	(ima - apay) (hayk'ah - yanapay) (ima - apačiy 'to send') (pi - kačay) (ima uras - wahay)	(kuka) (minč"a) (karta) (hampih 'nurse') (la una)

Conversation

1. A. Hey fellows. Why are you studying Quechua?

B. Because we are going to go to Cuzco next month, sir.

A. I see. And what are you going to do there?

B. We'll work with the people of the rural areas (hawa Iahta) for two years.

A. That's good. What else are you going to do? Tell me some more.

B. We'll also look at the ruins and travel all over Perú.

A. Wonderful. And when are you going to come back to the U.S.?

B. We'll come back in June, 1966.

2. A. How many people are studying Quechua?

B. There are twelve including me. We were thirteen but one went back home.

A. Do you know Quechua already? Can you speak it?

B. Yes. But only a little bit. We have one more week for studying.

A. Then you must study every day,

B. Of course. We have to study Spanish too.

A. That's too much work, isn't it? If you'd like, I'll help you. I speak both Quechua and Spanish.

B. All right, sir. Come on and let's work together.

Listening - In

huh cuerpo-de-pazmanta sipas činčiruta rin huh warmiwan.

PCV. awmarya, mamáy.

Ch. simpikaru, siñurača.

PCV. al̄iču tapuyu-kusayki.

Ch. imal̄ataču kahtinqa?

PCV. maynintan činčiruman ris-kan?

Ch. kaynintan ris-kan. nuqapis čaytan ris-kaniy,
hakuyá nuqa pusasayki.

PCV. al̄iču, urpi sunqu. činčirumantaču kanki?

Ch. arí čaymantan kaniy. maymantatah qanri hamus-kanki?

PCV. nuqaqa qusqumantan hamus-kaniy.

Ch. č"aynaqa mayistračá kas-kanki, iča imaču?

PCV. manan mayistraču kaniy. nuqaqa cuerpo-de-pazmantan kaniy.

Ch. ima ninkín?

PCV. cuerpo-de-paz niniytáh.

Ch. imatah čayri? manan uyariraniyču čaytaqa hayk'ahpas.

PCV. estados-unidosmantan waynakuna sipaskuna ima hamuyku
l̄ahtaykičista qankuna yanapah. čaypa sutinmi
cuerpo-de-paz.

Ch. an. al̄inyá riki čayqa. imakunatatah yanapuwankikuri?

CPV. čaxra l̄ank'ayta, mixuna wayk'uyta, wasi al̄ičayta,
liyiyta, qilqayta, kastil̄anu rimayta iman.

Ch. kusa, siñurača. imatah sutiykiri? wil̄awayá.

PCV. marilinmi. qampari imatah?

Ch. nuqah sutiyqa margarita kusikunan.

Dictation

mačupixčuman rih makina. tutamantanmi las učuta santa ana istašunmanta makina, "yana maču" nisqa sutiyuh, puririn. č"ax č"ax č"ax č"ax nispan siqan sixsax q"atata susiyl̄awan arku punkukama. čaymantatahmi ičaqa urayman sučuyun p"awayl̄a. iskučakapi sayan, hinaspa čaypi astawan pasaxirukunata huqarin. čaymantatah anta pampanta t'aqapaspa warukunduman čayan, hinaspa čaypi huh čikanta sayal̄antah. čaymantaqa k'ixl̄u wayq'unta haykun, hinaspa pačarman čayan. čaypi uruwambamanta kalkamanta ima hamuhkuna siqamunku. čaymantatah ičaqa wil̄kamayuh patantakama sipiyun, hinapi ul̄antaytambuman čayan, čaypitah pasaxirukunata almusačin. čaymantan wa wa wa nispa qaparispan hatun wayq'u urayman činkayapun suni urqukunah čawpinta. čay urqukunan makinah waqasqantapis yačapatarimunku. q"atastimpas q'umirmi sač'akunah pakaykusqan. mayučakunapis rit'i urqukunamanta p"awayamus-kan sumah č'uya unuyuh. wil̄kamayupas ap"anta rimarispa sučuyus-kan makinawan kuska. iskay kinsa tunilkunata pasaspan makinaqa mačupixču istašunman čayan tayrinta las trista hina. inka l̄ahtaqa alt"u k'awči qaqa patapin kas-kan iskaypi t'aqasqa: huhninmi mačupixču, huhnintah waynapixču.

anta	'Anta'	çuerpo-de-paz	'Peace Corps'
arkupunku	'Arcopunco'	čawpi	'middle, center'
ap"an	'noise, noisy'	činkayuy	'to sink, get lost'

č'uya	'clean, clear'	q'umir	'green'
iskučaka	'Izcuchaca'	sač'a	'vegetation'
istašun	'railroad station'	sipiyuy	'to run fast'
kalka	'Calca'	sixsax	'zig-zag'
kusikuna	'Cusicuna'	sučuyuy	'to roll down'
k'awči	'sharp'	suni	'tall, long'
k'ixl̄u	'narrow'	susiyl̄awan	'slowly'
marilin	'Marilyn'	t'aqapay	'to cross'
pačar	'Pachar'	tunil	'tunnel'
pasaxiru	'passenger'	warukundu	'Huarocondo'
p"awayl̄a	'rapidly'	wil̄kamayu	'Vilcanota'
puriri y	'to depart'	waynapixču	'Huaynapicchu'
qapariy	'to cry, scream'	yačapatay	'toimitate, echo'
qaqa	'rock'		